

9

THE
STABLE TRVETHS
OF THE KIRK
REQUIRE A STABLE
BEHAVIOUR.

Holden forth by way of *SERMON* upon
I. Tim. 3. Vers. 14. 15. delivered by Mr.
William Douglas PROFESSOR of Di-
vinity in *Kings Colledge*, in the Uni-
versity of *Aberden*, before the pro-
vinciall Synod of *Aberdene*,
APRIL 18. 1659.

Psal. 25. 5. Leade mee in thy truth, and teach mee:
Psal. 50. 23. — and to him that ordereth his con-
versation aright, will I shew the salvation of God.
John 17. 17, Sanctifie them through thy truth:
thy word is truth.
Act. 26. 25. But he said, I am not mad, most noble
Festus, but speak forth the words of truth and so-
berness.

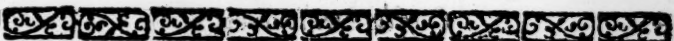


ABERDENE,
PRINTED by J. B. in March, Ann. 1660.

Some *Escapes* to be thus amended.

Page, 18. lin. 2. reade enervata. and l. 35. r. then it is s. pag.
19. l. 39 r. propose. pag. 23. l. 30. r. *declarations*. pag. 26. l. 5.
s. infallible. pag. 28. l. 27. adde the word *by*. pag. 29. l. 18.
r. concluding. pag. 34. l. 4. r. concernment. *ibid.* l. 37. r. *unne-*
cessaries. pag. 38. l. 19. r. inveigh. pag. 43. l. 28. r. feed.




To the Right Honourable and his singular
good Lord, My Lord Duffus, the Author
wisteth such sufficiencie of *Grace*, as may
bring to fulnesse of *Glory*.

IF true *Piety*, if high esteeme of *Learning* and true *Reli-*
gion, if love to the forme of sound words holding our
saving truths, if due respect to the *faithfull Ministers* of
CHRIST, if well purchased *Honour*, if close *walking*
with GOD, if ingenuous and honest *assings* for the good
OLD CAUSE, may be strong inducements to make vse of
such a *Patron* then for all these jointly, let mee be bold
humbly to desire, to present the following thoughts to
publick view, under the *Patrocinie* of your L. honou-
rable Name. When these *graces* in your L. have in-
deared you, to all the Lovers of precious *truths* in these
parts, then why not mee also? It was the earnest desire
of some Reverend and godly Ministers both by *word* and
writte, that my thoughts upon these *verses* 14 15 of *I.*
Tim. Chap. 3. should bee published; wherein, though
through much weaknes I confesse, I have endeavoured to
vindicate & cleare diverse precious *saving truths*, which
to make out, it behoved me to enlarge some points more
fully, then were in *Sermon* delivered; wherein my chiefe
aime hath been, the just opposing of *Popery* and other
Novations, the *Assertors* and *Fomenters* whereof with a
mouth full and foule, have poured out all manner of *Ob-*
loquie and *Contempt* upon Gospel-truths, and the holy
Ministry, so to render both *odious*, *vselesse* & *ineffectuall*:
which with our own present *Coldnesse* and *Indifferencie*
in the things of GOD, and the not sitting of needlesse
debates, together with our *barrennesse*, and *walking un-*
fusible, and *behaviour unanswerable* to the GOSPEL OF
CHRIST,

CHRIST, speak no lesse then the removing of the Candle-stick; or some great eclipse of Religion among us. I have shunned all just offence in owning these trueshs; if any charge asperitie, let these know, that were it not, *That love covereth many blemishes*, much more might have been spoken. If any proteste *unsatisfaction* in some things here, let me tell them, *That I speak the truth in CHRIST, that I am for peace, but doth not seek to please men.* I shall spare to adde more, onely this, I hat recommending this Treatise both to your L. favourable acceptance, and judicious Censure: and hoping that your L. will regard the substance of matter, & accept the minde of the Offerer. I recommend your L. to the rich Grace of GOD, who hath called you to the unfained love of the truesh, and is able to preserve you unblameable therein to the end; I do subscribe my self

Your L. most humble servant
in the Lord,

Mr. William Douglas.

At old Aberdene
March 30. 1660.



A SERMON

Delivered by Mr. *William Douglas*
 PROFESSOR of *Divinity* in Kings
Colledge, before the Provinciaall Synod of
 ABERDENE, *Aprile 18. 1659.*

Upon

I. TIM. Verſ. 14. 15.

*Theſe things write I unto thee, hoping to come un-
 to thee ſhortlie.*

*But if I tarry long, that thou mayeſt know, how thou
 oughteſt to behaue thy ſelf in the houſe of G O D,
 Which is the Church of the living G O D, the pillar
 and ground of the truth.*



N this firſt Epiſtle, The Apoſtle worthily acqui-
 teth himſelfe three wayes. Firſt, as a *Paſtor* in-
 ſtructing *Timothy*, both anent the right end of
 the Law: as alſo what *Goffel-Trueths* are to bee
 taught, profefſed, and practiſed, and withall
 urging his proficiencie in them, as in Chap. 1.
 and 2. Secondly, as a *Prophet*, fortelling dangerous approach-
 ing times, ſad Apoſtaſie, totall or partiall, as Chap. 4. &c.
 Thirdly, as an *Apoſtle*, preſcribing Rules anent the oeconomie
 of the true Viſible Church, and emitting Canons anent Office-
 bearers, Biſhops and Deacons in that Church, as in chap. 3. of
 which

which the **TEXT** is.

Division of
the Text.

In it are two points considerable, I. a *Reason* why he issues out this *Directory*, which is, *That he might know how &c.* II. Upon the mentioning of his futable behaviour, wee have an elegant *description* of the Church, by way of Commendation, in that it is, *The house of GOD &c. the ground of truth*; a *Summary* of which Truthes we have *vers. 16.*

Vers. 14.
divided into
2.

As for the first set down in *vers. 14.* and beginning of *vers. 15.* in it two remarkable points are expressed. 1. The course he taketh being absent. *These things write I unto thee.* 2. The way he purposeth to supplie that, *hoping to come unto the shortly. But if I &c.*

In first, are
three.

In the First againe, I shall shortly take notice but of these three. I. The Course, is *writing*. II. Who doeth write? III. Who it is hee writes unto.

I.
writing for
what.

Namely for
three.

As to the first, Scripturall Writtings are for three. 1. For Memoriall duration, see *Isai. 30. 8. Exod. 17. 14.* 2. For Admonition, excitation and Christian edification, see *I. Cor. 10. 11. II. Pet. 3. 1.* and *I. John 2. 14. 20.* 3. For the due regulating of Faith and manners, as *Joh. 5. 39. Joh. 20. 31. II. Tim. 3. 15. 16.* (Whence we may collect, of what singular use for Unitie & Concord were the *Encyclickes* of the Antient Kirk.) called by *AUGUST. Communicatoria litera.* But passing this, I the rather note the Ends of the Divine writes to stoppe *Stapletons* foule mouth, (*Who Contr. 4. q. 5.*) preferreth the *Word-unwritten*, to the *Written*, for three Respects. 1. For Authority, in that the *Unwritten Word*, may define against the *Written*. 2. That the *Unwritten Word* is of greater certanty for determinations of Faith. 3. That the *Materialls* proposed in the *Unwritten Word* are more excellent, then these in the *Written Word*. The very repetition of which blasphemies may be a just refutation of them.

II.
Who writes
Note three.

As to the Second. This is undeniable, that it belonged to the Apostolick function, to emitt Rules for the Church, both in general, as also in particular. Here briefly take notice of three. 1. It belonged to Apostolick jurisdiction, to regulate *Evangelists* and *Pastors*, both in their fixed residences, so we have it *Tin. 15.* as also in their necessarie excursions and delegations: for although (as *Galesp. q. 4. Miscell. well notes*) for latitude the office of the *Evangelist* was commensurable with that of an *Apostle*, yet

so they were not for power of Commission or jurisdiction. 2. is, That accordingly *Paul* indeavours to be usefull now, that is, by Epistolick Commission to supply the want of his Personall presence, comforts and conference. Thus the Fathers of the ancient kirk did, as said is: and this is to lesson us now, that as occasion is offered from Providence, we imitate him in this. 3. is, That hence I finde no warrant for *Roman-Rescripts* or *papall Decretalls* now; for it were in consequent to argue from the power of Apostolick Delegitions to that of the present *Roman* tyrannicall. *Dayes* wer, that *Roman* delegations to sister Churches, as to *Carthage*, *Antioch*, *Millan*, *Alexandria* were wholesome, but the case is altered, as is well noted by *Spalato*, lib. 4. cap. 12. Rep. eccl. *Quæ olim fuit legatio sana, postea valetudinaria, tandem mortua facta*. First, it was sound, then languid, lastly dead and null.

As for the Third, unto thee, whether to him as an *Evangelist*, or as an ordinarie *Pastor* at *Ephesus*, it matters not much. Onlie this, he as an inferiour, was to receive Orders from a potestative Superiour, as the same *Spal.* writes l. 4. cap. 1. *Iustin Martyr*, and *Beza* hold him out as the Angel of the Church of *Ephesus*, or that he was *Moderator*, *Bishop* and *President* amongst the Elders there. I shall now onely marke what good account *Paul* gives of him in *Scripture*: And first see his *Linage*, birth and breeding, II. Tim. 1. 5. secondly, his *Calling*, II. Tim. 4. 5. thirdly, his gifts and abilities, II. Tim. 1. 6. II. Tim. 3. 15. I. Tim. 3. 14. Fourthly, his diligence and fidelitie in employments, see *Phil.* 2. 20. Fifthly, his first walking insinuated, I. Tim. 5. 25. Whence I note this, Where all these concur, it is an evident signe of an inward CALL. The *Mateburg. Centur.* lib. 2. *Cens.* 1. cap. 3. hold, as others also, That *Hee*, with *Onesimus*, & *Dion. Areopag.* were executed at *ROME* by *Domitians* command.

Use to be made hereof, is this; Since *Paul* writes to him, then *Timothy* must read this script. both to make him wise to salvation, as also to behave himself as becomes in Gods house. Are not all scriptures Gods epistles to men? so *August.* on psal. 90. The scripture is Gods letter dated from that City, to which as pilgrimes wee travell. The first *Nicen Council* decreed, That no Christian want a Bible. *CHRYSOST.* 3 *Hom.* on *Lazar.* bids the people take the Bible and read it. *HERON* in the epitaph of *Paul*, and in his epistle, to *Leta*, *Theodora* &c. affirmeth it to be unlawfull for women

2.

3.

III.

To whom?

I.

Who he was

Use.

to be ignorant of the scriptures, or that one day should passe without learning something out of them daylie. Whose testimonies I the rather cite against these two most erroneous bold assertions of the Iesuite Stapleton, Relict. Cons. 5. q. 3. a. 4. First, That the Translation of Scriptures is the seminarie of heresie. 2. That the reading of scriptures by the Laicks is impious and pernicious. O heavens be astonished at this!

2.
his purpose.

The INTENT is, to come shortly to them. Anent this comparative $\tau\acute{\alpha}\chi\iota\sigma\tau\acute{o}\varsigma$, I note that some as Aretius referre it vnto his writing, but others to the nearest, his coming. But the maine Observe of Critiques here, is, That this Comparative addeth much to the simple signification of the absolute; so it is, Job. 13. 27. so Act. 25. 10. $\kappa\alpha\lambda\iota\sigma\tau\acute{o}\varsigma$. so II. Tim. 1. 17. $\sigma\omega\delta\alpha\iota\sigma\tau\epsilon\rho\omega\nu$. Since then wee finde his Resolve is for Ephesus, the question is, Did hee indeed by a locall motion returne to it? Although some for the affirmative ground on the words Act. 18. 23. yet the most are for the negative, and if so, yet his Intent is rationally, and for good vse, as is well observed by judicious Calvin, and learned DANIEL. as 1. to repress insolent and contumacious Spirits, and to sober their minds, upon the sepposall of his speedy returne. 2. To refresh the present incumbent, with a comfortable hope, of injoying his personall presence to ease and relieve him. 3. To excite Timothy and stirre him up to further diligence to, and attendance on his Calling, see the like I. Tim. 4. 13. 4. To demonstrat Pauls continued care of the welfare of all the Churches of Christ. Now to this vers. 15. hee subjoines a PROVISIO, If his occasionall affaires should retard him: yet in the interim, make use of this written Directory.

why to come

Vers 15.

Now these words, But if I tarry long. are very well rendered by Chrysost. on the place thus, Whether I come sooner or later, or in Providence not at all, yet by these I minde thee of this, How TO BEHAVE THY SELF &c. do thou duly, follow these precepts thus set down, or further to be set down, applicable to all Pastors & Churches, as to Timothy and Ephesus. Here wee may take notice of those two. 1. by this $\epsilon\acute{\alpha}\nu$, wee see his promised returne to be conditionall, but not absolute, as is well noted by Estius. $\epsilon\lambda\pi\acute{\iota}\zeta\omega\ \alpha\gamma\gamma\epsilon\lambda\acute{o}\varsigma\ \acute{\epsilon}\sigma\tau\iota$ sayeth Chrysost. on the place. For though all prima-

1.
Obser.

ry reasons presented were sufficiently revealed to the A-

pples

require a futable Behaviour

5

poſſible, yet all future and emergent Circumſtances were not clearly revealed. Then waite on duty, ſubmit to providence, reſerre events to God. Diſtinguiſh between Gods diſpoſals and mans propoſals. The ſpirits impuſe admits of no repulſe, ſee a cleare inſtance of this, *Act. 16. 7.* there the *Holy Ghoſt* did forbid them to preach the word in *Asia*, and the ſpirit did not ſuffer them to go to *Bithynia*.

But to paſſe this as leſſe Materiall, Let us conſider what the Church is, in which a behaviour futable is required. In which obſerve theſe two. 1. The end of his writing, *that thou mayeſt know how &c.* 2. The Churches *dignity* (which is the object of this comely behaviour) by way of Panegyrick beyond all that can be given to all Arts or ſciences. In the which are thoſe two. 1. Who is the Proprietary of this *Houſe*, and of the *Church*. 2. What is the property or rather office of this houſe and Church, that is, to be *the ground and pillar of the truth*.

Now becauſe the *Object* well known moves and excites to the duty, we ſhal inſiſt on theſe two firſt. Namely, why the Church is called the *houſe of God*, the *Church of the living God*. with ſome uſes of either: then in what ſenſe the Church is indeed and juſtly ſo called, *the pillar and ground of truth*.

As for the firſt of theſe two titles; *The houſe of God*, the Church in ſcripture, is compared to a *garden incloſed*, to an *Army*, to a *City*, and here to an *Houſe*: but to that, of *God*, *CHRYSOST.* affirming the Apoſtle here to allude to *Bethel*, and to the *Temple of the Lord*. Here firſt conſider. Why the Church hath this denomination, then give ſome uſes of it.

As to the firſt, The very origination or ſignification of the word in the *Hebrew*, *Greeke* and *Engliſh*, relates to it, as of *God*. In the firſt, it is *building*, in the ſecond, it is *dwelling*, in the third, it is *defending*. It is well remarked by *D. Hammond*, this is a phraſe, taken frō that ſpeciall place of Gods preſentiating himſelf. For as *Ambroſe* ſayes, Though all the world be his *Dominion*, yet the Church is onely his *Houſe*. For, here Hee dwells, here hee delights to meeete with the pious & devout ſoule, here hee receives their addreſſes, here hee answers their petitions, here he is worſhipped; and without this houſe, is no ſuch communications, no ſuch intertainment. But further to cleare this, the word, *Houſe of God*, relates either 1. to the *Materiall houſe*, whereof reade

2. *Obj.*
is an uſe.

1.
The end of
writing.

2.
A deſcrip-
tion of the
Object.

1.
The houſe
of God.

1.
Why the
Church is
ſo called.

Three-fold
houſes of God
1.
Materiall.

Of this house
or these places
meant,
luke 19. 46
Eccl. 4. last

2.
Caelestiall.)
3.
Spirituall.

I. King. 8. ordained as an adminicle to advance *Prayer, praise & sacrifices* in it. Oz: *Sedgwick* on *psal. 23.* maintaines this to be Gods house, both for operation and for separation, in that divine duties and services are performed in it, and so to be set a part, as not to be a *Stable* or an *Aile-house*. The primitive Christians, after the publick peace of Christendome, sutablely had their *Auditories* and *Oratories*. which the *Grecians* and *Latines* called *Basilicae*. and *Dominicae*. 2. Is the *Coelestiall*, whereof we we reade 2. Cor. 5. 1. 2. and *Job. 14. 2.* 3. Is the *Spirituall*, yet *Militant*, the true Church on earth, both visible and invisible; this is here. and of this house, are also these places, *Heb. 3. 2. 6. I. Pet. 4. 17. Psal. 69. 9. Luk. 1. 27. Ephes. 2. 19. Gal. 6. 10.* This is that house where *fatnesse* is. *psal. 36. 8.* this is that house where *satisfying goodnesse* is, *psal. 65. 4.* this is that house of *David*, *luk. 1. 33.* this is that house *built on the Rocke*, *Matth. 7. 24.* this is that house where *holinesse* is seemly *psal. 93. 5.* here wee inquire, *psal. 27. 4.* here he remains by *ordinances* and his *spirit*, see *I. cor. 3. 16. I. Cor. 6. 19. II. Cor. 6. 16.* *Augustine* yet further holds our the resemblance thus, 1. A house hath the *ground*, the *walls*, the *rooffe*, so the Church hath *faith* to be grounded upon, *hope* to bee erected by, and *love* that covereth, &c. 2. A great house hath severall *Offis-bearers*, so hath the Church, *I. Cor. 12. 28. Ephes. 4. 11. 12. 3.* A great mans house, hath *vessels* and *vennifiles* of all, and for all sorts. Now as God is a great *Honsholder*, *Matth. 20. 1.* so hath he in the Catholick Visible Church, *vessels* of diverse frames, *II. Tim. 2. 20.* 4. In a great house is *provision* for young and old, poore and rich, weake and strong: so it is in this house, see *Heb. 5. 12. 13. 14. I. Pet. 2. 2. Matth. 15. 26. 27. 5.* In a great house, there is but one *Head* and *Lord*: so here it is, *Ephes. 33. 22. Eph. 5. 24. Col. 1. 18.*

Marke the
Differences
between God
his house &
ours.

But yet further to enlarge the point, marke the great differences between Gods House and our houses in these. 1. Our houses keepe and defend us: but God keeps and defends His House, *psal. 121. 3. 5. 6. psal. 125. 2. Isai. 40. 2. Isai. 27. 2. 3.* it is not with Gods house as with that of *dagons*, *I. Sam. 5. 4. 2.* Our houses locally comprehend us, but no house cōprehends God, as *I. Kings 8. 27.* 4. Wee may be absent from our houses elsewhere: but it is not so here, see *psal. 24. 1. Matth. 28. 20. Isai. 43. 2. Heb. 13. 5.* 5. The strongest of our houses, they de-

require a futable Behaviour.

7

weare away, and are perishing, as *Amos*, 6. 11. *Psal.* 49. 11. 12: but not so here. All true Members of this *lower house*, or *Militant Church*, though now they be *Victores*, shall be of the *upper house*, or of the *Triumphant Church*, and *Comprehensores*, see *psal.* 84. 11. *The Lord will give grace and glory.* 6. O how farre is this *House* surpassing all the magnifick *Structures*, all the sumptuous fabricks of the most curious and exquisite *Architects* of this world? if wee either regard the eminent *Structure*, the *situation*, the *accomodation*, the *contrivement*, the *duration*, the *perfection* of its beauty, see *psal.* 87. *Isai.* 26. 1, 2. *Heb.* 11. 10. *Rev.* 21, &c. Never talk of the *Persian Hispan*, the *Ethiopian Amara*, the *Egyptian Pyramids*, the *Adrian Mole*, or the *Lorenzo* in *Spain*, for in comparison with this, *They are but as the droppe of the bucket compared to the sea*, or *as the dust of the ballance compared to the whole earth*.

Now in so much, That futable to this *House* of God, *behaviour* is required; my first use is this.

Labour to be within this *house*. Do as *David*, *psal.* 23. 5. *I will dwell in it for ever*. This is the *Mother* of us all. This must be to us as the *Ark of Noah*; not onely to be in it, but abide in it, see *Joh.* 15. 6. 7. *I. Joh.* 2. 19. Away with separation needlesse and unjust; It is a good word of *CYPRIAN*, *He that hath not the Church for his Mother, he hath not God for his Father*.

If we be Members of this *House*, it shall be our best *behaviour* to carry so as becomes the house wee are come off. Let us look out like *vessels of honour*, fitted for the *Masters use*. a peevish or a ranting *behaviour* argues a *vessell of dishonour*. Remsber that of *ps.* 93. 5. *Holinesse becomes thy house O Lord!* it is good word of *Nebemiah*, chap. 6. vers. 11. *Should such a man as I flee?* Should one inrolled in the King of heavens Family carry basely, idely, divively? Remember *who are without*, *Revel.* 22. 15. &c. If civill carriage bee much required and looked after in a great mans house; how much more is christian and spirituall *behaviour* required in this great Lords *House*?

Then in particular, Let each Member minde the welfare and standing of Gods house. *Augustine* being interrogated how this should bee, Answered, *Orando, juvando, condolendo, congaudendo*; for which acts, see these scriptures *psal.* 122. 9. 7. 8. 9. *Amos*, 6. 6. *Rom.* 12. 15. *I. Cor.* 12. 26. *psal.* 42. 4. *psal.* 27. 4. &c. Our

Uses
1.

2.
Use.

3.
Use.

greatest joy and glory shall be to contribute our talents hither, to *repaire branches, to restore paths to dwell in.*

4.
Use

Then in speciall, Let Ministers looke to their *behaviour* in this house. No house requires so wise and faithfull *servants* as this doth. Remember these passages, *Matth. 25. 21. 23. Luk. 12. 42. I. Cor. 4. 2.* Were thou but a *doore-keeper* in Gods house, improve thy talent to His praise and the Churches good. Marke *Moses*, his commendation; *That hee was faithfull in all the house of God as a servant.*, *Heb 3. 2.* Why was *Ichojada* so honourably buried? was it not because, *hee had done good in the house of the Lord*, *II. Chron. 24. 16.* The greatest *Elogium* and *Cōmendation* that *Theodosius* could get of *Ambrose* in his Funerall was that, *dying hee was more carefull of the Churches good, then of his Crown, Family or Posterity.* O Remember both the parts of that promise and threatening set down, *Matth. 24. 45. 46. &c.*

5.
Use.

If Ministers would give notice of good *behaviour* in Gods house, then let them learne to *behave* themselves wisely in their owne houses; as *Paul* insinuateth *I. Tim. 3. 4.* O that wee could learne to be as *David*, who *psal. 101. 2.* saith, *I will walk in my house, with a perfect heart:* but not to follow *Eli* his example, *I. Sam. 4. 13.* *His sonnes made themselves vile, and he restrained them not.* This might be laid to many of our doots, a good father and a good pastor are very comely.

6.
Use.

If we are to *behave* our selves futable to this house, then avoide divisive motions, or schismaticall behaviour, se *Rom. 16. 17.* If a Republique, or Army, or a City, or the rulers of a Ship be divided, the *sequel* is ruine. *Matchiavels* rule was, *divide et impera.* Our Lord insinuated this, *Mark 3. 25.* O sad is that word of *Alicab*, chap. 7. 7! Good was that saying of *Gregor, Nazanz.* *πρόπει ὁμοψυχες εἶναι ὁμοψήφους*, that is, That we thinke, speake, and do the same. *ὁμοδοξία καὶ ὁμολογία ἀμα.* one in judgement; and in affection also.

7.
Use.

Since our *behaviour* is so looked upon, as it corresponds and keeps due proportion with this Metaphoricall house, the true visible Church, then our *behaviour* must not bee to glory in the outward shew and pompe of a glorious *Temple*. I deny not, but of old, *Altars* were piously erected, the *Tabernacle* reared up, the *Temple* finished, *Synagogues* built, *Kirks* and *Cells* continued as

adornicles

require a futable Behaviour.

9

adminicles of divine worship in the publick meetings of the saints: yet when these meeting places become dennes of theeves, and cades of uncleannesse, it is just with God, to affront them, as he did *Shilo*, and the *Temple*, see *Ier. 7. 4. 14.*

Here I cannot but meete with that sophisme of *BELLARM.* *The Kirk is a house*, sayes he, and one house hath but one Rector, who can be this but Peter and his successors? *ANSW.* 1. grant all this, what is it for the present Roman Bishope? this is but beggerie. 2. Make Peter that one Rector (which is denyed by us) yet I deny that he is head or spouse of the Church. 3. *Cyprian* makes a better vse of that Rectorships, who *epist. 67.* sayes, *We are many Pastors, yet we feed but one flock, which is the Lords.* *Episcopatus Unus est, cujus a singulis in solidum pars tenetur*; but of this more hereafter.

Next followes the second branch of his Commendatory, *The Church of &c.* Where we are first to explicate this other *Predication* or *denomination*, then gives some uses of our behaviour to the things so denominated.

If any inquire here, what Church is meant? I answer both the Catholick and each particular, the true Visible and the Invisible, the Kirk Essentiall, and Organick, the Kirk Nationall, & Domestick, the Antient and Moderne, the Orientall & the Occidentall, the Kirk more or lesse pure. For each of these so long as they adhere to revealed truths, and remaine joyned to the base, so farre they are *The Churches of the living God, his body. his spouse.* Now what is added? This title is added, both for distinction, and for demonstration; As to the first, This is to difference the Owner of the Kirk, 1. from that which never lived. 2. from that also, which though it was, or is living, yet it is but mortall. 3. yea from that also, which so liveth, as not subject to mortality, as the Devill: or as some learned Divines more clearly hold out thus. 1. There be *dij deputati* and *reputati*, as *psal. 82.* 6. *I have said, yee are gods.* 2. there be *dij fictitij* or *mannu facti*, dead gods or Idols, *psal. 138. 15. &c.* 3. there be *dij sensuales*, as of these, whose god is their belly, *phil. 3. 19.* 4. there be *dij usurpantes*, as the devils, *II. Cor. 4. 4.* the god of this World: but none of these is the living GOD. It had been good for these, if they had never lived. This limitation is mainly in opposition to these false gods, whose pictures invented and framed by humane

C

8.
Use.

II. Title,
*Church of
the Living
GOD.*

What
Church is
here mea-
ned?

Of the li-
ving God.

I.
For distin-
ction.

braine,

II.
For demon-
stration.

braine, were adored and sacrificed unto, in the heathen Temples; as if *Paul* upon this very account should urge a reverend and holy behaviour in *Timothy*, because he was an Office-bearer not in *Diana's Temple*, or in *Jupiters Capitoll*, nor in the house of *Dagon* or *Bell*, nor in the *Synagogue of Satan*, but in the Church of the *Living GOD*. Then, secondly, for demonstration, that is, what a *living God* this Owner is both formally and effectually, which Schoolmen well explain, when they say, *That God is life quidditative, intellectuall, interminable, eternall, simple, immutable, incommunicable, infinite and perfect*; grounding vpon these words, *1. Tim. 6. 16.* As also *who gives life, 1. The Unversall*, as *Act. 17. 28.* then the *rationall*, as *Gen. 1. 26. Jer. 38. 16. Psal. 32. 8. Isai. 28. 26. Psal. 36. 9.* then the *supernaturall life*, as when he is called *our life*, see *Col. 3. 3. 4. Galat. 2. 20. 1. Pet. 1. 23.* both these are no lesse well explained by *Marianus Victorin⁹*, lib. 4. against the *Arians*; upon these words of *Joh. chap. 1. 4. In him was life, and his life was the light of men. Vivere Dei non est quale nostrum, sed est vivere summum, primum, fontanum, a semetipso, est vivere ante omne vivere, sui sibi principium, omnium effectivum, viventium origo.*

2.
Uses of this
I
Use.

The Title thus explained. The 1. *Observe* may be this; Since the Church is the Church of the *living God*, then it is indefectible, hence it is called, *the City of the living God*, *Heb. 12. 22.* this is from his gracious assisting presence, and if it were otherwise, then there might have been a time supposed, wherein no saving truths should be revealed on earth, but there was never such a time, nor shall be. This our *Mother* never dieth.

2
Use.

This Title is a great comfort to *Believers*, to *living Members*, even in the midst of the greatest and saddest *Revolutions*, in the time of their greatest pressures & sufferings; Mark to this, that of *Joh. chap. 19. 25.* and of *Psal. 18. 46. The Lord liveth.* And so much the more, if we suffer, *because we trust in the living GOD, 1. Tim. 4. 10.*

3
Use.

Then beware to reproach the *Living God*. Let all *Rabshake's* and *Golia's* looke to themselves, see *1. Sam. 17. 36.* and *II. King. 19. 4.* O that scoffers and deriders of the sacred *Trinitie*, would take this to heart!

4
Use.

Then whosoever professeth Membership of the Church of the *Living God*, Let them learne to live to him, *Rom. 14. 7. 8.* to this.

this end, enter into this Kirk by a new and living way, Heb. 10. 20. Behave your selves as *Children of the Living God*, Rom. 9. 26. Carry as *servants of the Living God*, Dan. 6. 20. *Thirst for the Living God*, psal. 42. 2. *Offer your bodies a living sacrifice*, Rom. 12. 1. *Trust in the living God*, 1. Tim. 6. 17. *Swear by him that liveth*, Ier. 4. 2. *Fear the living God*, Dan. 6. 26, then worship him that liveth for ever, Revel. 4. 9. Rev. 5. 14. Then take heed of Apostatising from him, see Heb. 10. 31. If there be in us a Vitall principall that is indeed spirituall, then assuredly these foresaid Vitall operations are apparent; else it may be said of us, as of the Angel of *Sardis*, Revel. 3. 1. *Thou hast a name that thou livest, but thou art dead*. They that are sealed with the seale of the *Living God*, will yeeld fruits of holinesse and happinesse, Revel. 7. 2. II. Cor. 3. 3.

5
Use.

Let this be in a speciall way applied to Ministers, who are not *Baals Priests*; That all their actings bee in a lively way, in the Lord, and for the Lord. A lifelesse Ministry, cold and carelesse, is a soul-Murthering office. Farre be it from us in our Ministeriall acquittalls, that popish tenet, *Miss a non mordet*. It is marked of Christ, *Matth. 7. 29. That he taught with Authority*, and the happy issue of this is set down, *Matth. 11. 5. which is well rendered, The poore are evangelized*, that is, drenched in it. Thus Paul preached to the Thessalonians, *I. Thess. 2. 3. Wee were bold in our God, to speake unto them the Gospell of God in much contention.* and to the Coloss. chap. 1. 28. *Wee teach every man in all wisdom, that we may present &c.* And yet to cleare this, marke these two notable passages of Paul in his powerfull preaching, to draw men from vanities and idols to the *Living God*, see *I. Thess. 1. 9. For they themselves shew what manner of entering in we had unto you, and how yee returned to God from your idols, to serve the true and living God.* and that other, to this purpose; *Act. 14. 15. Sirs, we preach unto you, that yee should turne from these vanities, unto the living God.* So should wee now be most sedulous to root out in speciall, the imbred seeds of Popery, in each of us by nature. And yet further, that our behaviour may be futable to the church of the *living God*, Marke that worthy *Appeale* of Paul, as to this, *I. Thess. 2. 10. To are winneses and God also, how holily, and justly and unblameably wee behaved our selves among you that beleeve, &c.* Here are three good *Adverbs*. 1. *How holily*, a Minister should be *Holinesse to the Lord*, indued with personal-holines, profession-holines, holi-

ness, in his Family, and holines Vocationall, this is most requisite. Sad was that speech of a worthy bearer upon a gracelesse PREACHER. *When hee is out of the Pulpit, I wish he never came againe into it, he is so profane: but when he is in the pulpit, I wish that he never came out of it, he preaches so to the life to others.* Then, how justly, that is, wronging no mans interest, giving to each in Gods family his portion in due season, revealing to the whole Counsell of God, applying in a wise way, Law-threats and Gospel-promises, giving both aloes and cordials, bitter & sweet as PATIENTS stand in need of it. Thirdly, how unblameably, PETER very well urges upon all, *an holy and honest conversation,* I. Pet. 1. 15. I. Pet. 2. 12. O how much more is this required in a Minister; which moves Paul, I. Tim. 4. 12. to desire TIMOTHY to be a pattern to believers, in word, in purity, in faith, in spirit, in charity, in conversation. our example being more viewed then our precepts; which puts me in minde, of a sad speech of Martianus Bishoppe of Constantinople, recorded by Socrates, lib. 5. chap. 20. *Hist. eccl.* and it is this, After that he had ordained one Sabatius to be a Presbyter in Pontus, and finding him afterward to judaize, to turne fashious and turbulent, and fostering the schisme of the quartadecimani, he did burst forth in these sad expressions: *Would to the Lord, that I had laid my hands on briars and thornes, that day, I gave thee imposition of hands, thy carriage is so full of blame. I end with this humble Request.* Let us all indeavour for such behaviour as is futable to revealed truths, as is futable to the power of godlinesse, as is futable to these Ordinances we hold out to others, and as is futable to our holy profession.

III Title.
The Pillar
of truth.

Now follows the last two titles of that place, where Timothy his behaviour must bee *The pillar and ground of the truth.* Now of this are three different referreces. 1. Some referre them to Timothy, as if he were the ground and pillar of the truth. thus Leigh. and Chillingworth. apply these titles, for so say they, was Attalus called by Euseb. lib. chap. 1. for his constant Martyrdm, but this is not right. For this is the predicate of the Church here, and one is not a Church. 2. Some referre and joine these words to the subsequent, vers. 16, these materiall truths being a Pillar, so Camero, so Heinsius, so also Mares. t. 1. Contr. 5. contra Tirim. p. 163. 3. Most of the soundest Interpreters referre this to the Antecedent, for which cause, the originall Greeke hath it, *ἡ*

it's, even referring to *οἶκος*, so is the like *Gal. 3. 16.* It is the Church to which these two denominations belong.

I shall first speak of this *Pillar of truth* attributed to the Church. II. of this *ground of truth*, why, and how it is thus called. As for the first, I propose these. 1. What Church it is, that is this *Pillar*. 2. Why the Church is so called. 3. I shall vindicate the place from foule aspersions, and false glosses put upon it. Then 4. I shall raise some *observes*, and give some *uses* of it.

As to the first, to make the point more cleare, marke shortly and in generall, for what *uses Pillars* are reared up. Wee read in *scripture*, That they have been erected for *witnessing*, so *Gen. 31. 13. 52.* 2. For a *Memoriall*, so was *Absoloms* pillar for preserving his memorie alive, *II. Sam. 18. 18.* 3. *Pillars* are erected as an *Embleme* of a judgement, so *Gen. 19. 26.* 4. For *Strengthening* and *supporting* great buildings, so *Judg. 16. 29.* 5. Wee read *I. king. 7. 21.* that *Solomon* erected two pillars in the Temple porch, called *Jachin* and *Boaz*, interpreted by the seventy *Interp. καταρ-θωσις* and *αἰς*, that is, *Direction* and *Protection*; or as others, *Light* and *Integrity*; They were as the *Urim* and the *Thummim*. purity of *Doctrine*, and sanctity of *life*, a sound *faith* and pure *living*, a sound *head*, and charitable *hands*, sound *precepts* & good *practise*, by the which God directeth & establisheth his Church. 6. Amongst the *Romans* were *Pillars* erected to *Conquerours*, after warres for *Triumph*, so in *Foro* there were new *Obelisks*, and in *Campo Martio*, such pillars and high *Statues*. But the pillar here mentioned, is not a *Materiall* but a *Metaphoricall*, not a *reall*, but a *figurative*, not an *Architectonicall*, but *Politicall*, not *simply* but *comparatively* so, that is, in respect of men looking & leaning to it.

1.
The use of
Pillars.

1.
2.
3.
4.
5.

6.

7.

2ly,
What
Church is
this pillar?

As to the question first to bee answered, to wit, What is the Church that is this *Pillar*? I Ans. first in generall. 1. Each true Church is this *Pillar*, yea each individuall *Believer* is a pillar in a sound sense, as *Revel. 3. 12.* But, secondly, If the *Square* bee, to which this *attribution* chiefly and primarily belongs, that is, whether firstly to the *Catholick*, or to the particular Churches? Then I answer thus. That since the *Catholick Church* is first in *Divine Intention*, and in *Institution*, and in *Priviledges*, and in *Authority*, and so in *Dignity* and *Perfection*: yea and since the *Federal Promises* are first made to the Church *Catholick*, as is well

proven by *J. Hudson*; Hence it is, that I affirme, that the *Notion*, the *denomination*, the *qualifications* of a pillar, do all belong primarily to the Church Catholick. It is well said of *Jerome*, even to this very point, *Orbis major est urbe*. This is a cleare truth, every *affection* applicable, or rightly applyed to the Catholick, is not straight and still to be applyed to each particular as to be infallible, or to be *The Mother of us all*; it were incomperent to apply this to each particular, though both these, in *act* not *erring*, are this *Pillar*, yet with more and lesse, yet with subordination, yet as of the higher and of the lower degree: Which I the rather insist upon, to refute that new conceit of *Independents*, who hold no kirk to be a *Pillar of truth*, but their *particular Congregations*; This is just as the *Papists* say, *No true kirk but that of Rome*: and as the *Donatists* before them said, *No true kirk but in Africa*. but both are mistaken, not knowing the true *affections* of the true Catholick Visible Church.

II.

Why, to be a pillar, is attributed to the church.

1.

In what sense, it is not the pillar of truth.

Now to cleare the second, That is, Why this *Title* is given to the Church. I shall first *negative* shew in what sense, the Church is not a *Pillar*, then *positive* shew in what sense, it is a *Pillar*. As to the first, that is well cleared by *D. Feeld*, lib. 4. cap. 4. of the Church. 1. It is not the *Pillar of truth*, as if divine truths for their *entitie* and being, did depend on the Church: nay sayes *CHRYSOST.* well. *The Church depends on these truths*. 2. Nor is it a *Pillar*, as if our *faith* depended on Church-Authority. To which purpose, *Irenaeus* sayes well, lib. 3. cap. 1. *Inst.* The Apostolick writes are the *Pillars of our faith*, and cap. 2. the *Gospel* is the *Pillar of truth*, and not mens *Authority*. The Church is not the author or procreant cause of our *faith*. 3. Nor is the Church a *Pillar*, as if God could no other wayes reveale *supernaturall truths*, but by its Ministry, as by necessity invincible; No, These have been revealed both by Himselfe immediatly to this or that private man, and by Angels. 4. Nor is it, as if the Kirk were in no sense subject to *ignorance* or the least *error*, in its decisions, and so to appeale to it, as the *supreme infallible Judge*, to whose discretion appertaineth the differencing between *truth* and *falsehood*.

2.

In what sense, it is the pillar of truth.

Yet I affirme the Church to be a *Pillar of truth*, with *Calvin*, *Beza*, *Davenant*, *Chamier*, &c. 1. As *Custos*, it is a keeper, to which divine saying, needfull revealed truths are concredited.

To

To which purpose heare, what these three Fathers say to this point. Irenaeus lib. 3. cap. 4. *The Apostles laid up in the Church, as in a rich treasure all truth, and she keeps the Apostles faith & preaching.* Tertullian. *The Kirk keeps the scriptures, which are Christs heirship.* Lactant. lib. 6 Initio. *The Catholick Church onely keeps the true worship of God, it onely is the fountaine of truth, if any enter not into it, or go out of it, he is a stranger to salvation; without are errors, fancies and lies.* 2. As Titiana, as a defendresse, that is, supporting and maintaining it, as CHRYSOST. Hom. 11. on Tim. explicats this well, when he sayes, *The Kirk by its Ministry and preaching, supports and upholds the truth as it were, on its shoulders.* 3. As PRIMO, as an Herault, proclaiming, promulgating, professing it, and bearing witness to it, which no society on earth doth or can do, but the Church. 4. As REGISTRATRIX, a Recorder, transmitting it to posterity successively, so it is a *Treasurer, a Tutrix, an Herault, a Notar*, keeping, defending, proclaiming, recording divine truths, which moved Rayanella rightly to say, *That In Ecclesia prostant Veritates Catholicae.* And as Aug. said before him, lib. 3. cap. 6. contra DONAT. *Every Kirk should leade men to the faith.* But yet to make the justnesse of this predication more cleare. I say, That as of old, the Egyptians and the Romanes, and in ordinary, *Magistrats* now, erect *Pillars & posts*, to the which they affixe their *Edicts, Lawes & Wills*: or to which of old, were joined their *Tabulae pensiles*, in the which, *Proclamations* carrying their minds, are expressed, notified and insinuated, so the Kirk to *Written Truths*, it is not they, but it demonstrates them: even as the *Pillars* or *broades* affixed to them, are not the *LAW's* in rest, so it is with the Kirk, according to that saying of the same CHRYSOST. *Truth establisheth the Kirk, and not the Kirk the Truth.* HAMMOND in his *Notes* to this, well explains this. *The usefulness of a pillar is from the basis, on which it stands, else it will down. If the basis be so set that it sinke not, the pillar being firmly fastened on it, and standing upright, it is able to beare a vast weight of building upon it, and so these two, though severall in themselves, (as contiguous not continuat.) yet joining together, and so, as it were consolidated together in one, they do as one not severally support what is laid on it; so that as said is, ἐν δὶα δυνάμιν, one here is described by two, that is, the pillar upon the base firmly sustaining that, which is built and erected upon it, so the Church firmly built upon*

the basis of truths (to the which the body of divine truths are delivered) holds them out to her Children.

3
The due vindication of this place from the Jesuits cavills

I
Ob.

Since the *Trent* Papists, the *Rhemists* and other *Jesuits* pervert this place, I wipe off their *Objections*.

1. Say they. If the Church be the pillar of truth, but in the sense now delivered, then it is rather a *Chist* unto Truth, and not the Pillar of it, thus it is but as a Book-sellers Shoppe, containing many Truths in it. *Answ.* 1. The Church is both, that is, both an *Ark*, wherein are the *Tables of the Covenant*, as also a *Pillar* in the sense given; these are well consisting. 2. The Church acts that which no *Chist* or Book-sellers Shoppe can do, it not onely keeps, but it promulgats & transmits the truth to ages. 3. The Church is not onely *Index*, but also a *Vindex* of the truth, yea in a sound sense, it is also a *Index* of it, to wit, secundarie, ministeriall, and accountable. Well doth *Altingius* L. C. p. 2. pag. 588. distinguish. *The Church is a pillar not in regarde of inherent infallibilis in every thing; but in respect of its office adhering to it. that is, keeping, discerning, interpreting, preaching the truth.* Here the *Jesuite Besan.* lib. 1. cap. 3. of his *Man.* assumes, then even according to our sense, *The Roman Kirk is a true kirk, because it acts all the wayes wee allow to a pillar.* Here I deny the *Antecedent*, it smotheres and opposes revealed truths, as shall be proven. Then when he arguments thus, whatsoever Church acts these foure wayes now set down, that is a true *Visible Church*, but the *Roman kirk* acts thus. Here againe I grant the *proposition*, and deny the *assumption*.

2
Ob.

Bellar. lib. de eccl. Milit. cap. 12. 13. reasons thus, *The Pillar of truth is infallible, but the Visible Kirk is the Pillar of truth, ergo it is infallible.* *Answ.* I may grant both the *Propositions*, & with no disadvantage to our *Cause*. 2. In the *Jesuits* sense, I deny them both. 3. Whether I grant or deny both, yet the *Elench* is not inferred. What is this to the *Roman kirk*, whereat they aime in this dispute? But *Bellar.* indeavours to strengthen his *inference* thus. 1. Upon this ground onely, and no other, was the *Roman kirk* called the *Mother and Mistresse of all Churches*, that it is and was the *Pillar of truth*. Whence also it was that *Ambrose* writting of this place, hath these words, *Though all the World be Gods, yet the Church onely is his House and pillar, whereof Damasus Bishop of Rome is Rector this day.* Hence it is, sayes he, that

that the Roman kirk, was so esteemed, for the emitting & transmitting infallible truths to all Christian Churches. Now to all this I might answer, as *Isaia*. chap. 33. 23. said of the Assyrian forces. *Thy tacklings are loosed, they could not well strengthen their mass.* Yet in particular I answer 1. to argue from *Rome* now *Apostaticall*, to what it was, when *Apostolicall*, is very inconsequent. 2. It was not so stiled by any antient Writer of the first 600 years: for then was no supremacy over other Churches, the it and other Churches were sisterly associated & collaterall, then it was comended, as *Solidata super Petram*, which *Rock* according to *Cyprian*. *Hieron*. *August.* & others is *Christ*. 3. It is, flatly denied, That the kirk of *Rome* emits all saving truths though it retain some truths, if hee except, then it is a true Church in so far as it retains some truths, even wee being Judges, and in so farre, is a *Pillar*. I Ans. 1. Be it so: but as we say of a man, he may be a man essentially, as consisting of two essentiall parts, soule and body; who yet is not so, for the trueth of integrity, if there bee either excessse or defect, maimed or monstrous: and for the trueth of Perfection, he may yet be farre lesse a man, as if a Foole, if wilesse, if mad; so I say of the present Roman Church. or as our Divines distinguish. A Man may be a true man Metaphysically, as for entitie, who is not so morally, that is, for honesty. As we say of a Theefe, he is truly a man for essence, though he be not a true man, for fidelity. so the Roman kirk is a true kirk equivocally, being for parts integrall, and for perfection, a most false Kirk. 4. As to that passage of *Ambrose*, the very flattering Canonists, with their *Dominus deus noster Papa*, *Christus noster*, *servator noster Papa*, do confesse these Commentaries to be spurious, and not to be *Ambroses* at all: but granting them to be his, yet, as is well marked both by *Feeld* and *Cartwright*, they are thus to bee read, whereof *Damasus* is a Ruler, but not the Ruler; for so are all Bishops and Pastors as *Cyprian* well sayes, there is one Bishoprick, wherof each hath a part. But what a Rector even this *Damasus* was, the bloody Contests between him & *Ursacius*, about that Idoll of *Rome*, the *Chayre* & the Supremacy historians do testifie.

4.
Some observations and
uses.

Now ere I come to the last title. Anent this, That the Church of the Living God, is the Pillar of the truth. I observe 1. Whatever Society it is, that either expressly or by just consequence, opposeth revealed truths, that is not the Pillar of truth: whence

1.

I inferre, That the Roman kirk cannot be this *Pillar of truth*, since it enerrats *divine truths*, what by addition, what by detraction. *Hieron.* hath a trimme speech, when he sayes, *Sanctorum Congregatio est dicta columna, &c.* that is, *The company of saints is called a pillar both for soliditie and for stabilitie.* and *Theodoret.* *The company of Believers is called the pillar of truth, because being grounded on the Rock, they remaine stable & unmoveable, & so preach dogmatick truths.* But so it is, the *Representative* of the Roman Kirk doth not hold out infallibly, *divine revealed truths*, as *Tirinus* would have it. Our learned *Divines* have much holden out the truth of this *negative*, by the induction of the chiefe particulars: as anent the *Mediation* of Christ, *Justification*, *Free-will*, number and efficacy of *Sacraments*, *Traditions*, equalled if not preferred to *Scripture*, the *Nature* and *Notes* of the *Scriptures*. All which *Doctrinalls* of faith are by them fearfully depraved. Wherefore passing these, I offer to hold the point out merelie in these two heads at this time. 1. Let any consider the *XII Articles* of the new *Tridentine Faith*, approved by *Pius IV. P.* called the new *Symbol*, & now dayly urged by the *Spainish Inquisition*, wherein are so grosse additions superadded to that wee finde in *Scripture*, or which wee call the *Apostles Creed*, that any Reader that compares, shall easily finde them, as is well both observed by *Crakenthorp*, *H. Lynd*, and *L. Sharpus*. 2. Let any impartiall Reader consider the five *Propositiones*, called the determination of *Imoc. X.* anno 1653. for the *Molinists* against the *Jansenists*, and he shall finde in them a new faith, unknown to the better and purer times of the Church. Certaine it is, a *heterodox Representative* can no more lay challenge to a *Pillar*, then a *Whore* to *chastity*, or as a *Theefe* to *honesty*. Whence it is acutely said by one, of One thrafonically boasting, but misapplying the words of *Psal. 75. 3.* *I beare up the Pillars of it.* nay rather, as it is. *II. King. 25. 13.* *They have broken the Pillars of brasse, and carried the brasse to Babylon.*

2
Obs.

If the Church of the *Living God* be a *Pillar of truth*, holding them out, then men may reade, and heare, and see these truths; then it a *Visible Church* and *Pillar*. Here I do lay aside and justly condemne both extremes. 1. Is of these that maintain no Kirk to be a true *PILLAR*, but that of the predestinate which is *Invisible*, 2. Is of these, who hold no Kirk to be the

Pillar

Pillar of truth on earth, but a glorious, conspicuous, visible, pompatick, a Kirk dressed to the eye: full of worldly splendor, and outward magnificence, as *Bellarmin.* defines it.

If the Kirk of God be the *Pillar of truth*, then that is a false assertion of the *Socinian* or *Racovian* Catechisme, *That from the Apostles dayes, for the space of 1400 years, the Kirk of Christ hath perished, and that, in that whole long intervall, there was nothing amongst men called Christians, but the Antichristian Whore, no saints then, no Pillars of truth then.* O this is most false and comfortlesse, opposing the *Promises* made to the Church, against which the gates of hell shall not prevaile. Against which no weapon formed shall prosper, *Isai. 54. 17. see Isai. 59. 21. Matth. 28. 20.* A Pillar by strong opposition may be made to shake and tremble, yea to be at a losse in its former strength & standing: and yet it is not either cut off or removed from its base. *Concussa potest, at non perire.* the firmnesse of it continues, when the outward splendor is not so appatent, but obscured.

Then it becomes all honest Ministers to be as *Pillars* and *posts* in Gods house, to hold out all revealed truths in Gods house plainly, pertinently, powerfully. *Malach. 2. 7. The Priests lips should keep knowledge,* that is, as one noteth, *Even as his heart and braine is for himself, so should his lips and tongue be for the good of the Kirk.* Marke to that end, these two words of *PAUL*, *1st. 1. 9. Holding fast the forme of sound words. Phil. 2. 16. holding forth the word of life.* The Lord sayes to *Jerem. chap. 1. 18. I have made thee this day an iron pillar.* that is, firme, strong, and straight, so should Ministers be, and not broken Reeds, like Egypt *Isai. 36. 6. on which if a man lean, it will pierce his hand.* It is a good remarke of *Ravanella*, This speech of *PAUL* to *Timothy* is set down, not so much assertive as preceptive, what ought to be, *quomodo oporteat, eis deū.* These that seeme to be pillars, ought so to carry, as that they may be real pillars. Let us do our duty in doing, in suffering, within the compasse of our *Callings*, remembering that sweet word of Christ, *Revel. 3. 12. Him that overcometh, will I make a pillar in the Temple of my God, and hee shall no more go out.*

Here we may see the great dignity of the Ministry; Wee are intrusted with this *depositem*, this pearle of pryce, wee are the pillars to which are affixed the *Oracles of God.* See *II. Cor. 4. 7. Wee have this treasure &c.* and this to purpose, to propagate, and

3
Obs.

4
Obs. an vsc

5
Obs.

preach to the World. It is well answered by *Mares.* to *Tirin.* Our *assertion* of divine truths, is not as that of a *Chist*, locall and materiall, but as said is, it is morall and formall; for to act as said is, is not *these* *sed columna*. Let us then constantly attend at the *posts of Wisdome* which thus honours us, as to be *pillars*.

6
Obs.

Since PAUL urges his good *Behaviour* in his particular *Charge* at *Ephesus*, hence I collect that a particular Church joined to & consolidated, as it were, with the *base*, may well be called the *Pillar of truth*; but if any such particular adhere not to the *base*, it is no longer a *Pillar*. What are the seven Churches of the lesser *Asia* now? even turned to rubbish; What are the famous *Churches* of *Africa* now? Stables to impure *Mahumetisme*. What is become of the renowned Churches of *Asia* the greater? Denies of Infidelity. What is become of many the celebrious Churches of *Greece*? Infected with pernicious heresies. God is not tyed to particular times and places. As there was a famous orthodox *Nicen Councell*, so was there as infamous and unsound a *Nicen*. As there was an orthodox *Ephesine Councell*, so after, there was a wicked and a prædatorie *Ephesine*. O then it were good for all and every particular Church to remember to practise what the Spirit speaketh to the Churches of *Asia*. As to that of *Thyatira*, Rev. 2. 25. *But that which ye have already hold fast, till I come*. As to that of *Sardis*, Revel. 3. 3. *Remember therefore how thou hast received and heard, and hold fast*. As to that of *Ephesus*, Rev. 2. 5. *Remember therefore from whence thou art fallen, and repent, and do thy first works*. As to that of *Phisdelphia*, Revel. 3. 11. *Hold that fast which thou hast, that no man take thy Crown*. As that of *Laodisea*, Revel. 3. 18. *I counsell thee to buy of me gold tried in the fire, that thou mayest be rich, &c.*

7
Obs.

If this *Pillar* hold out this *Light*, and *Law*, and *Rule*, Then all that are within the verge and reach of it, should locke to it, walk by it, as it is said of the *brassen Serpent*, Numb. 21. 9. *Ioh.* 3. 14. so of this *Pillar*, looke to it, beleve it, obey it, so farre as it followes Christ, *I. cor.* 11. 1. IT is marked of that *Pillar* that lead the *Israelits*, that it was one and the same pillar that was light to *Israel*, but darknesse to *Egypt*, *Exod.* 14. 19. so the same *Word* preached by faithfull Pastors, becomes to some *The savour of life to life*, to others of *death unto death*. *II. Cor.* 2. 16. as an *Edict* on the *post*, to some is matter of comfort, to others not so.

Here

Here wee see clearly, That one and the same thing may bee both supporting and supported, both active and passive as to its being and use, and as to truths. the Church supports the truths, in the wayes before specified, *quoad declarari, ac manifestari*. Truth againe supports the Kirk, in *genere entis et moris*, that it hath the being of the Church of the Living GOD, and that it, in its Latitude and Complex, should be invincible and infallible. It is not misapplied that of *Prov. 9. 1. Wisdome hath built her house, she hath hewen out her seven pillars, &c.* But of this enough. Now I come to the greatest and last title of the Church.

The ground of the Truth. Now I am to treat of the Church, under this notion; and because this is most materiall, I must insist a little on it. And the rather, in that the *Moderne Jesuits* affirme that wee Protestants abhorre to reade this, and that this Text is so pungent, that wee flee from the literall sense of it. Therefore this shall be my *Method*. First, I am to cleare the words of this Title. II. To propose that grand question, that falls pertinently here to bee discussed, which is; *Whether this ground can make a ground or grounds?* III. I must cleare some other doubts proposed here, & that by way of vindication. Then IV. Some uses to be made of this assertion; That Gods Kirk is the ground of the truth.

As to the first. The greeke word *ἑδραιώμα*, by some is rendered *Fundamentum*, by others better *Firmamentum* in latine. As *Whitak. Contr. 4. q. 5.* Criticks distinguish between *ἑδραιώμα*, and *ἑδραιώμα* thus, That the first is properly rendered, a ground, the second, properly a seat, applying the word, ground, to the truths existing and revealed; and applying the word seat, to the Church; according to what wee reade *Matth. 22. 2. of Moses Chayre or seat*. Of the which Criticisme, *P. Bayne* gives this reason, in Comment. on *Ephes. 2. 19. 20.* *That which so supports all; as that it is not supported*, in a right and strict notion is a ground, so *Maimonides* call his booke *היסוד היסודי* but that which so supports, as that it is supported, is properly a seat and receptacle or *ἑδραιώμα*, but improperly *ἑδραιώμα* or a ground. Yet wee shall use it, as it is here in the English rendered. *Theophylact. Beda, P. de Aliaco, Chaloner*, explicate this TITLE thus; *The Church is the ground of truth, because supernaturall divine truths are in it, we lean to the Church, as to the seat of truth, but not to it, as to the lowest*

IV Title.
The ground
of the truth.

I.
The Title is
explained.

The ground
of grounds.

and chiefest ground, why these truths are truths. D.F. Whyte 3. Conf. p. 4. clears this well thus. *The pure Apostolick Church was the pillar and ground of truth simply, intierly & fully in all things, but the subsequent and the Moderne Churches, is onely so with limitation, that is, conditionally, that is, in so farre as they deliver Apostolick doctrines, the Apostles were exempted in all their decisions from all errors: but the Fathers and Councells are onely so; in so farre, as they adhere to the truths written by Prophets and Apostles. And indeed what hee sayes, is all granted by the more moderate PAPISTS, as by Occam, Cusanus Picus, Gerson. It was the old doctrine of CHRYSOST. Homil. 49. on Matth. Let no man beleve Churches, but in so farre as they lean to the Scriptures, if thou wouldst know where is the true Church, then flee and run to the Scriptures. But yet further to cleare this, NOTB, as Davenant well observes, That there is a threefold ground of truth. 1. Is Personall, and that is Christ, 1. Cor. 3. 11. Isai. 28. 16. 2. Is doctrinall, and that is the Scriptures, see Ephes. 2. 20. 3. Is Ministeriall, and that is, Pastors, Fathers, Councel-determinations, and all their right Superstructures, that is, so farre as they are conforme to the scriptures, 1. Cor. 3. 10. Let every man take heed, how he buildeth thereupon.*

Ground
1.
Personall.
2.
Doctrinall
3.
Ministeriall.

II.
Can the
church make
or create
grounds.
I
Reasons.

As for the second; I answer this question negatively, *Whether the Church can make Fundamentals?* that is, if it can produce and procreate that to be a fundamentall now, which before was never received as such. Now the Reasons of my deniall are these. 1. I ground on the judgement of these WRITERS, wherof the first is, Vincentius Lyrin. who in his book anent profane Novelties, chap. 3. hath these words, *The Church adds nothing, diminishes nothing, changeth nothing, cuts not off necessaries, proposes not superfluous things, losses not her own, usurpes not that which belongs to others, but every way cares to polish what was informed of old, & to confirm what is expressed and revealed, and to keep what is defined and confirmed: yea this the Church still intends, that whatever was simply beleevd before, should afterwards be more carefully beleevd. And after him, G. Occam, in his Dialogues, Neither, sayes he, the whole Church, nor a Generall Councell, nor the Pope can make an Article of faith. Bellar. also, lib. 2. de Concil. cap. 12. The Councells when they define, do not make any point defined, to be of infallible truth, but they onely declare it to be so. To all which three worthy sentences we subscribe.*

If the Church could make *fundamentalls*, then it could unmake them. but the more moderate of the *Papists* deny this, upon this ground, that it belongs to the same power, both to create and annihilate. And so they reject that *non obstante* of the Council of *Constance*, grounding on that of *Scotus*, 1. dist. 11. q. 1. *Veritas* was of faith before heresie had a being, so that the determination of the Kirk, doth not make a truth, though it define against an heresie. 3. That which the Kirk declares is either *extra* or *intus*. If it be without the nature of the thing declared, then its declaration of the thing is false, and so it cannot be *fundamentall*: if it be within the compass and nature of the thing declared, then it is yet onely in that kinde *fundamentall*, seing the declaration whatever it be, is posterior to the nature of the thing. That is but a sillie *Evasion* of some, to wit, that the declaration of the Church maketh a point *fundamentall* *quoad nos*, nay it doth not that, as the same *F. White* well proves, *ibid.* p. 9. For no respect to us can varie the foundation. if the thing be not *fundamentall* in the nature of it, the Kirks declaration doth not make it so to us. Since then the Kirk hath no reall *detrahting* power, no more, as said is, can it have any reall *adding* power, since both are alike forbidden, *Deut.* 4. 2. 4. All credible points are at last resolved into *Scripture*, therfore, it is it that makes *fundamentalls*. *CYPRIAN* speaks appositly to this purpose, *lib. de Bapt.* All *Ecclesiasticall* discipline, hath its rule from the *Scripture*, here it is bred and borne, and hither it must returne. *Camerarius lib. 1. Sent. d. 11. q. 1.* Theologicall principles are the very truths of the sacred *Canons*, because the last resolution of Theologicall discourse is made unto them, and out of these truths firstly, each Theologicall Proposition is deduced.

Here a needfull question comes to be solved. as, What are we to judge of the *Creeds*, *confessions*, *declarations*, *formes* of faith, *synodal-conclusions*, both of the Antient and Moderne Kirk? for since they containe the summe of *credenda*, *agenda*, *petenda*, *esperanda*, that is, of what we are to believe, to do, to aske, and to hope for, which are the *Synopsis* of all Christian duties, the Question is, If these are to be looked upon, as *fundamentalls*, or grounds of Faith and truth? To answer this aright, let us avoide these two extremes. 1. None of these are so to be looked upon as *Scripture*, or of equall authority to it. It was an idol and idle word, that of *GREGORY*, to equate the first foure generall Councils to the foure

2
Reason.

3
Reason.

4
Reason.

QUEST.
What to
judge of
Creeds and
Confessions.

Ans.

Evnagelists. 2. Avoid that other 1. of the vile *Swenkfeldian*, who in disputing, as they reject the Scriptures, so also all Church determinations, pretending (though falsely) that they are opposite to Christian liberty. 3. That of the *ARMINIAN*, Who though they admit the reading of such Confessions and declarations, yet they will not ascribe the least authority to them. The pure Antient Kirk, and our Orthodox present kirks oppose both these, and have published very needfull and worthy *uses* of these formes. as, 1. They are looked upon as the *Expositions* of the true Catholick Faith. 2. As strong *barres* both to hold out, and to remove heresies. 3. As a ready *Catechisme* containing the grounds of both what we are to beleieve, & what to do. 4. They are a singular *Meane*, to beget & preserve a good *understanding* between kirks, and to foment *Peace, unity and concord* amongst them, as by the harmonious *Confessions* of the Reformed Churches is now seen; as when that, which indeed is an Orthodox ground is received, and the Heterodox tenet is rejected. That axiom of *Lyrin.* was much esteemed, *Quod semper, quod ubique, quod ab omnibus creditum est.* which ever, and everie-where, and by all is beleieved. In *Ignatius* his Epistles it is often remarked and inculcated, That whosoever will not joine to the abridged doctrines of the Church, *ἐφ' ἧς ἡ ἐκκλησία*

ἵσται, hee is corrupted.

III.
Vindication

I
Ob.
answered.

But passing this, I next offer to vindicate this place from the false inferences of the *Rhemists, Bellarmine, Becan, Tirinus, Valent. Gretzer.* If the Church bee the ground of trueth, then all Christians may & should at last acquiesce to its determinations, & so safely resolve their faith into it at last. To which I answer first, by denying the *Consequent*, because the Churches Authority is not the formall cause of our assent to divine trueths, as shalbe shewen in the Answer to the third *Objection*. 2. Giving but not granting what is in the *illation*, yet I deny that to appertain to the present Roman Church; which is the maine aime of these *Sophisters*. 3. I propose to them this *question*, (which they force us to startle) which is, *What is that Christian Society into which all credible Objects are ultimately resolved into?* Is it the Antient Catholick Kirk? or is it the lawfull oecumenick Councells? or is it the concurrent judgement of the Antient Fathers? or is it the present Roman Kirk? To these the late *Jesuits* answer far otherwise, thē the Moderate *Schoolmen* did. I shall succinctly repeat
sc. e

Some of their most absurd answers to this, I mean of the Iesuits. Bellarm. lib. 4. de P. R. chap. 1. affirms every successor of Peter to be the rock and foundation of truth. Gretzer lib. 3. cap. 10. defend. by the Church wee interpret the Pope. D. Bann. 2. secundæ. The authority of the universall Kirk, & that of the Pope, are the same. The Cannon Law, lib. 6. Extravag. tit. 14. The Rescripts of the Pope, are Canonick scripture. D. John Whyte, in his way &c. Digress. 16. p. 36. collects out of their Writers, this to be their judgment. 1. say they, The Catholick Church is the Rule to be followed in all points, as the rule infallible. 2. The Roman and the Catholick Faith are all one. 3. By the Kirk we mean her Head, saith Valentia, tom. 3. d. 1. p. 24. so that this Catholick Church, whereof they so much brag, is no other but the Pope. Now this Valentia, finding the bed to be shorter then that he can stretch himself upon it, as wee have Isai. 28. 20. down right maintains that neither Antient Councils, nor the antient Kirk, nor old Decretalls, nor the present Roman Kirk, but the Pope, is that, whereunto at last we must resolve our faith. of which rule to resolve unto, he saith, *Analys. fidei* lib. 8. cap. 7. *Stante hac regula rationali, animata, infallibilis, omnes fidei articuli, ultimè resolvuntur in ipsam, tanquàm in rationem formalem.* So that according to this new doctrine of the Roman Kirk, Alexander VII. now Pope, is that ground of truth, whereon all are to lean; so that the Pope now, as D. Clerk wittily observes, is grown so bigg, that hee is both Head and whole Body, yea the whole Church, both holy Father and holy Mother, both Husband and Wife: nay the Pope is God, as one Felinus Sandeus blasphemeth. This compendious way, that they are fallen upon, puts me in minde of a like foolish conceit, one S. Cornutus a late Iesuit hath fallen on, who to reject Bellarmins 15 notes of the kirk, falls only upon one as sufficient to confirme truths & confute errors, which is the Miracles of the Roman Church. Now to shew the folly of Valentia & such flatterers, heare what to the contrar says 7. Pic⁹ in concl. *It may happen that the Pope the vicaria head be sick, and as the naturall head sends down noxious humours into the body, so also this Vicarian, corrupt doctrines into its body.* But Puteanus a late Iesuite is now more plain and bold in his C^{om}. on 2. 2. q. 1. a. 6. *That the present Pope (to wit Paul V.) is Christ his true vicar & successor, is not not absolutely belonging to faith: for this Proposition presupposeth two other Propositions. 1. That Paul the V. is*

baptised 2. That Paul V. was Canonically elected to be pope, but so it is, that none of these two Propositions belongs to the Catholick faith. thus he, out of which I forme this syllogisme. Whatsoever *Alexand.* 7. hath defined, that is infallible the ground of trueth, but he hath defined this or that. Here grant that the Proposition were true, which yet is most false; yet its Assumptiō can be no more then probable. For how can he be certain that this Pope was lawfully ordained, or at all baptised? Of these there is no more then humane assent, grounded upon probable conjectures. or what certainty is there to all and every one subject to him, that he hath published this or that definition? Of these and the like is no divine certantie. It is excellently well proven by S. V. LUND, That in the Roman Church, which they so farre extoll above Scripture, there is neither safety nor certanty, whether we understand the Essentiall, or the Representative, or the Virtuall, or the Consistoriall Church, nor that Individuall Church, barbarously so called, which wants both personall and true doctrinall successions. see his *Via deuin.* p. 513. and 452. And whereas *Fisher* and some others account it more safe to resolve into the Councell of Trent now. I say, this can be of no credit at all, because this Councell was neither lawfully called, nor was it free, nor was it generally received by the Romanists themselves, see *Innoc. Gentill.* on it, and *Self.* 12. see *Chemnitii examen*, see *Calvini Antidotum*, see the *History of the Councell of Trent.* lib. 4. p. 319. see *Whyts* 3 Conf, with *Fisher*.

Ob. 2.

Since the *Nicen Creed* hath, *I beleeve in the Church*; Therefore primarily & properly, it is the pillar and ground of trueth. wherupon *Stapleton* hath this assertion against *Whitaker*, *I beleeve, whatsoever the Church beleeve* lib. 1. cap. 9. and this indeed is the true ground of their circular arguing, or the *COLLIARIS* faith, and of that brutish assertion of *Cajetan*, *That the obedience of a Brute is the most perfect obedience of any.* But to speake to what is alledged of the *Nicen symbol.* I answer 1. That preposition 'he' is not at all in that *Creed*, it is a false quotation of the *Rhemists*, like many more. 2. In the *Symbol of Constantinople*, we reade it indeed, and our Divines clearly shew, that it was spuriously foysted in there. 3. Make it to bee the reall composure of that second generall Councell, yet *Drusius*, that great Critick makes it to maintain no more, then *I beleeve the Church.* But 4. *August.*

Tom.

Tom. 10. p. 311. de expof. *Symboli*, is of a farre better & foun-
der judgement, when he faid there, *because the Church is not God,*
therefore wee belevee not into it, or in it. Faith its credere as to the
Trinitie, *fayes hee, is confidere, but Faiths credere as to the reft or*
fecundarie objects of faith, it is but agnoscere. *August.* knew no-
thing of that late Iefuit-opinion, *I may belevee in the Kirk, as I*
belevee in the Virgin Mary, neither of thefe is true. Though all
the Superitstructures of this Church were moft true, yet all its de-
cisions are to be tryed and examined.

That even in *Augustins* judgement, (to whom Proteftants ap-
peale fo often,) *The Church is the ground of truth*, when *contra e-*
pistolam fundamenti, he fayes, *I would not have beleved the Gofpell,*
unleffe the authority of the Chnrch had moved mee. Now to cleare
August. and to fatisfie, as farre as may bee, the *Papift.* I answer
1. If it be well confidered againft whom, and for what *August.*
difputes there, which both our Divines have shewen, and *Papifts*
knew well enough, this testimony can make nothing either a-
gainft us, or for them. 2. Some Schoolmen, as *Scotus, Gabriel,*
Camus, judge that *Augustine* is to be understood of acquifite &
historicall faith, and not of infused. 3. Others of them thinke,
that *Augustin* there is speaking of the Authority of that Church,
which the Apostles governed, & not of the fucceeding Church.
But paffing them, I answer by this *distinction*, of the meane, & of
the principall *caufe*. It is well marked by *Baron.* Apod. Cathol.
p. 628. h. 9. q. 4. That wee ought to use thefe two Prepositions
warily, *Per* and *Propter*, that is, *by which*, and *for which* I belevee.
The first imports the use of *means*, without which faith is not or-
dinarily produced, but this other relats to the principall ground
and formall cause of our *affent*. And fo I apply the Churches te-
stification is a meane to belevee the *Gofpell*, but the principall
ground of my *affent* to its truths, is because God hath revealed
it. I make it yet more cleare by distinguishing between a *Morall*
prooffe, and a *Divine prooffe*, the Testimony of the Church is a mo-
rall prooffe, motive or inductive of *Faith*: but the Authority of
the Holy Ghost speaking in the scriptures is that Divine prooffe
causing *affent*, whereunto at last I resolve. *Alisiodorensis*, thus
explains it. It is with the *beleever* ordinarily, as it was with the
Samaritans, Ioh. 4. 42. that is, after her difcovery to them, by
the light of grace, they perceive the Divine Majesty, Wifdome,

Ob. 3.

Distinguish
between by
which, and
for which.

Distinguish
between the
Morall
prooffe, &
the Divine
prooffe.

efficacie, and trueth of Christs doctrine, and resolve into them. and as when a faithfull Preacher delivers Apostolick doctrine, though by his preaching wee receive these truths, yet we resolve not our faith principally and finally into his Authority who preaches to us, but into that divine truth that is preached by him. Heare the same learned Baron. yet clearing this, *As the principall effective cause of our assent, is the Holy Ghost by inward illumination of the minde, and effectfull moving of the will: so the word of God is selfe revealed, by its innate light, vertue and Majesty manifesting its Divinity, is the principall objective cause or ground of our assent, to the truths of the Gospell.* And after him, D. Owen, anent the divine Originall of Script. p. 33. *The sole bottome and foundation, or formall reason of our assent to the Scriptures as Gods Word, and submitting our hearts and consciences to these Scriptures, is the Authority of God, the supream Lord of all, the first and only absolute truth, speaking in and by the pen-men of the Scriptures evidenced singly in, and by the Scriptures &c.* As for the innate Arguments in the scriptures, that is, *The Power and Majesty of the Word, the simplicity of the style, the ingyring light, the consonancie in it, and in the Writers of it, the divine truths contained in it, &c.* These and many the like shew what a ground it is to faith, in so much that the Ancient Kirk, Traditor libri, was judged *Abnegator fidei.* But the Papists by attributing so much to Church-Authority, and detracting so much from the Divine-Authority of the Scriptures, and not resting in them, have fallen into a miserable and an unextricable Circle. STALETON maintaining in his *Triplicatio*, fol. 188. *That the last ground of Faith, is the Authority of the Kirk.* Then the question is, By what authority beleeeve ye that the Kirk hath Divine-Authority? His answer is, *The Scriptures say so.* Question againe. By what beleeeve ye this? *Answers hee, The Church sayes so.* Make the words of one H. Holden, an Englishman and Parisian Doctor, lib. 1. cap. 9. *Div. anel. fidei.* (as they are cited by R. Baxter, in his safe Religion. p. 284.) confessing the truth of the common labyrinth & circular shift, in which Divines commonly wont to be involved; *For when they asked, how they know then Scripture to be the revealed Word of God? They answered, by the assertion of the Unversall consenting Church? And if they be againe asked, how they know that this unanimous assertion of the Catholick Kirk is free from error, or infallible? They answered, by the Word of GOD;*

thus they unavoidably slide into the Circle, most filthily dauncing in a ring. The faith, &c. But as for our beleefe, (to cleare this point) it is thus resolved. Wee beleefe the Christian doctrine to be true, because the true God is the Authour of it. We discern that God is the Authour of it both by his intrinsicke, and extrinsicke seals or attestations of it: in that it beareth his Image and Superscription, & and is confirmed by his undoubted uncontroled Miracles, and other effects which leade us to the Cause.

O but say the *Rhemists* and *Bellarmin*, and others: The Presence, the Promise, the Prayers of Christ to and for the Church, the assistance of the Holy Spirit to and with the Spouse and Body of Christ, and former experiences towards his inheritance, may make us conclude, that in a proper and strict sense, the Church is the ground of truth, so infallible, that it cannot erre in the decisions of truth, else to what end are all these its Priviledges? Ans. Let us yeeld all these priviledges to and of the Church, but what is that to the present Roman Church, which is their aime? what a slight including argument were this? O Timothy, know how thou oughtest to behave thy selfe in Gods house, the kirk of Ephesus, because the Kirk of Rome, is the ground of truth, because to it are the promises, because to it is given infallibilitie? Is not this a meer begging of the question? The point here is never proven. One particular Church, hath no more particular priviledges then another. Ephesus is now an Apostate, so hath Rome also apostatised. To cleare my Answer yet further, I propose these two queries. 1. How can the present Roman Kirk be a ground of truth, since it disagreeeth so much with it self anent both the nature & number of fundamentals? neither dare its Doctours define either of these. My second querie is, Where is the seat of infallibilitie? Who it is, that is the infallible Judge? The papists of France hold that a Generall Councell is above the Pope, that it is it, that is infallible, so do these WRITERS, Cusanus, Cameracensis, Gerson, Almain, Florent. Panormisan, &c. The Italians maintaine the state contrare, and most of the Jesuits. O but sayes BELLARMIN: Christs prayer for Peter was for faiths infallibilitie both to him and all his successours in that Chayre. but that is flatly denied, no more is in Luk. 19. but a prayer and promise to Peter against heart-unbeleefe, but not a word anent the words of his mouth, nothing anent his pretended successours. But here yet they object this a-

Ob. 4.

Answer.

Quer. 1.

Quer. 2.

gainst vs, Can that be a true Church, or a safe Religion, or way to walk in, which is fallible, but the Protestant Church is such, according to our confessed tenet? I Ans. 1. by these distinctions. 1. I distinguish between a man that may be deceived, and a man that is deceived. 2. between infallibilitie in the *Object*, & in the *Subject*. 3. between infallibilitie in the absolutely *necessar points*, and in some inferior smaller matters, as is well marked by Baxter, p. 43. 44. Therefore wee say 1. Suppose wee should deviate, yet wee have an infallible Rule, the *Word*, though there be much weaknes in the *Recipient*, yet there is still infallibilitie in the *Object*, the *Scriptures*. 2. I affirme, all Churches to be infallible, & that they cannot erre in fundamentalls, *in sensu composito*, that is, while they remaine true Churches, and deny no essentiall of *Faith*: but the same *in sensu diviso*, are fallible, that is, when they leave the *Objects* infallibilitie, that is, the holy *Scriptures*, as the Rule of truth. 3. Wee make a difference between that, *Cui snbesse potest falsum*, and that, *Cui aliu subest falsum*. A man may be deceived, who yet is not deceived. None is *falsus*, or actually deceived, when he beleeveth the doctrine of the Protestant Religion, that is, the holy *Scriptures*. A man may be actually not mistaken, when he is not absolutely infallible. But lastly here, they object a passage of *August.* who in his Epist. 162. sayes, that in *Romana Ecclesia semper viguit Apostolica Cathedra principatus*. To which I answer, 1. Distinguish between what *Rome* now is, & when it was found. Then was no *Supremacy*, then no visible *Monarchie*, then no power of both the *swords*, then the *Principalitie* was in the profession of a sound *faith*, in the practise of *piety*, in *prayers*, in *charity*, in *tears* &c. So that this makes nothing for the establishment of the tyranny of the present Roman Church.

I
Observe.

Now of what I have said, I give these generall *Observes* and *uses*. And the first shall be this. 1. Wherever this divine *truth* really is, and is sincerely professed, there is a true Kirk. *Boyd* in his Comment. on *Ephes.* pag. 335. hath a note apposite to this. Truth is the forme informing of the Church, and the Church is the matter informed: even as the Candlestick holds out the Candle, & so its light, so doth the true Church hold out the light of truth. And no lesse hath *Hensius* a pertinent note, on the place to this, *Where God is, there is truth, & where truth is, there is the ground of truth. Our God is a God of truth*, psal. 31.5, and *Christ is truth*, Ioh. 17.

require a futable Behaviour.

31

14. 6. and *trueth comes by him*, Ioh. 1. 17. and *the goſpell is the goſpell of trueth*, Gal. 3. 1. and *all Worſhippers ſhould worſhip Him in ſpirit, and in trueth*, Ioh. 4. 23. and where men are *begotten by the Word of trueth*, 1am. 1. 18. there I ſay, we may warrantably conclude, is a true Kirk.

Then let this be the *fiſt uſe* wee make of this point; It is incumbent to all the true *Members* of this true Kirk, to be for the *Trueths* holden out and profeſſed in it, *II. Cor.* 13. 8. For this end, follow theſe precepts and praſtiſes of holy men here mentioned. As 1. *Chooſe the trueth*, with DAVID, *psal.* 119. 30. 2. *Love the trueth* with ZECHARY, chap. 8. 19. 3. *Buy the trueth* with SOLOMON, *prov.* 23. 23. 4. *Pray for its propagation* with CHRIST himſelf, Ioh. 17. and 17. *psal.* 43. 3. 5. *Speak the trueth* with PAUL, *Eph.* 4. 25. 6. *Walk in the trueth* as GAIUS, Ioh. 3. 3. and *psal.* 86. 11. 7. *Pray with David to be lead in the trueth*, *psal.* 25. 5. 8. *Execute the judgement of trueth*, ZECHARY. 8. 16. 9. *Beare witneſſe unto the trueth* as John Baptiſt did, Ioh. 5. 33. 10. *Have your loines girt about with the girdle of trueth*, *Eph.* 6. 14. 11. *And be yee eſtabliſhed in the preſent trueth*, *II. Pet.* 1. 12. 12. *Teach the way of God in trueth*, *Matth.* 22. 16. *II. Cor.* 4. 2. Therefore my third *uſe* is,

Let Miniſters learne, to divide the word of trueth aright; in this do as Paul bids, *II. Tim.* 2. 15. and in this do as Paul did, ſee *II. Cor.* 4. 2. and *II. Cor.* 6. 4. 7. ſee alſo *psal.* 40. 11. *I have not hid thy trueth from the great Congregation*. As there are two ſorts of Builders, which made Paul to ſay, *Let each take heed how hee builds, I. Cor.* 3. 10. ſo there are of Dividers of the word of truth. Which made our Lord to ſay, what we reade *Luk.* 12. 42. 43. as for Builders, ſome, their building is the ſuperſtructure of ſound trueths, conſiſting well with, and decoring the foundation: others are of errors, deforming, defacing, and deſtroying the foundation, as ſtraw upon marble, whoſe worke ſhall be burnt. As for Dividers, ſome overſlipping, mangling, and renting, and by wreſting of it, do it to their own perdition. So others againe, they purely, plainly, powerfully, impartially apply the word to the Conſcience of every man in the ſight of Jeſus. Well is it amplified and enlarged by Gregory of Rome, how diſerſe wayes a faithfull Paſtor is bound to divide the word of trueth, and that to perſons diſerſly affected. I ſhall but touch onely ſome few of his di-

2
uſe.

3
uſe.

Etions. 1. Looke how a *Pastor* is to carry towards a *Beleeuer*, and how towards an *Unbeleuer*. 2. How towards the *Young*, and how towards the *old*, within the *Kirk*. 3. How towards, *Superiours*, how towards *equall* and *inferiours*. 4. How towards *Humble Spirits*, and how towards the *Proud*. 5. How towards *Weak*, and how towards *Malicious sinners*. 6. How towards the *Penitents*, and how towards *impenitents*. 7. How towards *Turbulent Spirits*, and how towards *peaceable*. 8. How towards *Proficients* in Christs school, & how towards *deficients*. 9. How towards *orderly Walkers*, and how towards the *scandalous*. 10. How towards *Faithfull Pastors*, & how towards idle *Belly gods*. See these and many more in that Treatise of his *de cura pastoralis*. O if this should move and work us up, into a *Fabian-like* cunctation and long pausing! O that wee could view seriously, and consider carefully, the length, the breadth, the height, and depth of that *mysterie of godlinesse*, which is the right dividing of the word of *trueth*! O how loath should wee be without an inward *Call* to undertake this charge of *laying foundations*, such a burden, sayes *Chrysostome*, that the very *Angels* themselves would tremble to undergo it. This made *Moses*, *Exod.* 3, *Thrise* refuse it, & so *Ezek.* chap. 14. and so *Jenat*, chap. 1. This made *AMBROSE*, hide himself, and three times flee from *Millan*. This made *Gregory Nazianz.* to flee twice to the study of *Philosophy*. This made *Augustine* to weepe, and to deprecate the *Episcopall* function, (put upon him by *Valerian* in these tearmes; *quidvis? ut peream?* as if it stood him as much upon, as his *life*, and *soules* salvation came unto: *Epist.* 141 to *Valerian*. Which made *Chrysost.* againe to say, *Hom.* 3. in act. *Apolt.* I beleeve not, that many *Ministers* of the *Church* are saved, when I consider the greatnesse of their *Charge*, and their negligence therein. This made *Paul* *1. Tim.* 3. 6. to say, *Not a novice*, lest being lifted up with *pride*, he fall into the *condemnation* of the *devill*. Let us then looke well to this, how we have entered into it? *Bernard* sayes, this will be one of the *Lords* *queries* at the last day, *quomodo intrasti?* Sad and strict will be, one day, the account that young *Novices* must give, for rushing upon the burden of the *pastorall Charge*. *GREGORY* in that same book, p. 3. cap. 26. affirms, *That it is as dangerous for such Novices to undergo the burden of a pastorall Charge, as to lay the rooffe of the house upon the wals when they are green. this were to ruine and not to build.* And for any

any burden, that such or the most part sustaine in the Church, such *Novices* are well compared, (by the Authour of the *Apology*, p. 12. to these little Statues or *Angels*, that wee often see affixed to the pillars of our Churches. stooping the head & bending the back, as if they did support the whole tabernacle, and yet they sustaine nothing at all, but are rather themselves supported. Have wee not seen the trees of the Forrest, offer to rest themselves under the shadow of this brier, and what was the issue a fire came out of the brier, and devoured the Cedars of Lebanon? What a preposterous Course is it, to rush on vpon the publishing of *divine truths*, who were never acquainted much with either *naturall* or *morall truths*? O that *Youngman* aiming at this would but stay, till they should finde themselves indued with power from above, and furnished with gifts meete for so high a Calling! Hee that is the teacher of *Angels*, (sayes the same *GREGORY* there) would not be the teacher of men, before 30 years of age. O how many things are necessary to the well managing of right *superstructures*, such as lively preaching these *truths*, right administration of *Sacraments* confirming these *truths*, frequent Catechising to beare in these *truths* upon people, visitation of the sicke, to refresh them with the Memorials of divine *truths*. Spirituall conference upon all occasions in all meetings, that we may mutually be edified in our holy faith. The power and use of the *keys*, whereby *strong holds* are subdued, which oppose the *truth* and power of godlinesse! Then what a man of experience should such an one be, that undertaks by these means, the *superstructures* of a holy life upon this ground? Since we are to be built on this ground, it is needfull, (both by the necessity of the means, and of the precept) that we by all laudable endeavours study to know them, that we may the more readily beleieve the, and practise what is practicable of them, and this both for our Union with Christ and our more strict Communion with his body. It could not be but a great error of these Bishops, who did ordaine *Synefius* to be the Bishop of *Ptolemais*, when as he did not beleve that maine foundation, of the *Resurrection*, as is reported by *Photinus* and by *Evagrius*. For though I willingly yeeld and grant, that alike explicite and distinct knowledge of all revealed *truths* is not of the same degree of necessity required, (for as wee distinguish betweene *Fundamentals*, and *suprafundamentals*, and *Circumfundamentals*, all which three are revealed *truths*, so

4
Use.

also between these *assents* given to these, as for *example*, though a man cannot be saved without an expresse *assent* to prime *fundamentalls* when they are clearly proposed & sufficiently revealed to him. Yet as for others, not of so needfull concernment, that are not so clearly holden out, a man without the expresse and distinct knowledge of these may be saved) Yet this is not affirmed to maintaine or to justifie, but rather to condemne that affected, that grosse, and vincible *ignorance* of the most needfull and essentiall grounds of the Christian *faith*, yea of very necessarie *superstructures*. O how many are ignorant of the first foundations of Christianity? May not the Lord charge *Pastors* with this, *my People perish for lack of knowledge*? How can one say, *he is built on the Rock*, that knows it not? How can any resolve a *Case of conscience* dexterously, when he knows not the *grounds* on which it depends, and must be resolved by? I shall onely reflect now vpon the sad and grosse *ignorance* of the foure maine necessary points. As 1. O what ignorance is of Christ a Saviour, what *worth* is in him, what *necessity* of it, and therefore how little is he employed in his *Natures* and *Offices*? what *comfort* and *benefite* by it? 2. O what defect is now among cōmon Professours, anent the knowledge of *sin*, the *nature* of it, the wofull *consequents* of it? how few discharge themselves with it? and that makes men make a mocke of it, and are fearlessse of any danger by it. 3. O what ignorance is now of true repentance *from dead works*? Who *mourns* now for the *sinnes* of the *Tymes*, or of the *Places* hee lives in, or of his *Calling*, or of his *Relations*? Where is the *Pastor* that sayes, *quid feci*? Where is there a reall *Amendement*, a through *Reformation*, or where are *sincere Converts*. 4. O what ignorance is there of the nature of *faith* towards God? of *faith* in a slain Saviour, of *faith unfained and working by love*? If there wer no more *defects* of needfull *Credibles* amongst us, these ar sufficient to draw down great, yea all wrath on us. But on these I insitt no more now: Onely one word, and that is, I with Ministers and all Christians to be more carefull about *fundamentalls*, then about *extra-fundamentalls*, *substances* then *circumstances*, *bodies* then *shadows*, *essentialls* then *ritualls* and *ceremonies*, to be more for *Certainties*, then for *uncertainties*, more for *necessaries*, then *unnecessaries*, more for the *wayghtie things of the Law*, then for [the *tything of quice, mint, and Cummin*, more for Catholick *verities*, then for pri-

vate opinions, and to lay the stresse of the peace of the Church upon the former and not upon the latter. That *Rabies quorundam Theologorum*, (so it is well called) contesting about trifles, and quarrelling about a needlesse Rite, under the pretence of obviating errors, and maintaining truths hath ruined vs. The like of this did bring in the ARIAN heresie, as Hilare reports, and this day to our great grieve wee may see, how much our needlesse *Contests* do strengthen our common Enemy, I meane the Papist. Ministers that are more of Catholick then factious spirits will think on this, and mourne for it, and help to amend it.

Now I addresse my self to speake a word of that last thing that I proposed, and that is, anent our Relation to that Pillar and ground of truth. That is, *How to behave our selves as to it*. The word *ἁγίασμος* argues a Behaviour or Conversation futable and proportioned to the Charge and Call: without which no House, no Republique, no Army, no Church can subsist. When men know and follow what their place and their Station requirerh, then their behaviour is, as it ought. I shall first shew the meaning of the Word, and the nature of the Conversation here required, and then make some applications.

As for the first. There is a twofold Conversation or Behaviour spoken of. The first is, from our Birth, to our Effectuall Calling. This is called by PETER, vaine, I. Pet. 1. 18. and filthy, II. Pet. 2. 7. and by PAUL, the former, Eph. 4. 22. and by ISAIAH, base, cap. 3. 5. 2. Is frō the first period of our Effectuall Calling, to the end of our christian Race. This *ἁγίασμος*, Conversation or Behaviour, hath in Scripture many Names. It is called a Good Conversation, Iam. 3. 13. I. Pet. 3. 16. & I. Tim. 3. 2. a Good Behaviour, & if this had been in some Ministers, then there had not been so unseemly, so ranting, so schismaticall Miscarriage amongst vs. It is called also an Holy Conversation, I. Pet. 3. 15. It is called an Honest Conversation, I. Pet. 2. 12. If this were well looked unto, then such vanitie in Apparell, in gestures, &c. would not be amongst us, wee that are Ministers had need now, to be under that ty of the 16 Canon. of the vij Gen. Councell at CONSTANT. *de habitu Clericorum*. It is called a Chast Conversation, so I. Pet. 3. 2. It is called an Upright Conversation, psal. 37. 14. It is called Orderlie, psal. 50. 23. It is called an Heavenly Conversation, Phil. 3. 20. It is called Exemplar, I. Tim. 4. 12. It is called a Gospel-Conversa-

Two-fold
Conversatio.

1

Evill.

2

Good.

Holy.

Honest.

Chast

Upright

Orderly

Heavenly

Exemplar

Gospel Con-

versation.

Godlie.

tion, Phil. 1. 27. It is called a *Conversation in simplicity*, and in *godly sincerity*, II. Cor. 1. 12. And as the *Behaviour* thus qualified, and invested with these *Properties*, is requisite to saintship of all professors, so is it much more in Ministers, both as to their personall, as also to their vocationall *Conversation*. This moved PAUL, Heb. 13. 7. to exhort thus, *Remember them that have the rule over you, who have spoken unto you, the word of God, whose faith follow, considering the end of their Conversation.* And as to that end, mark his own practise worthily and largely set down, 1. Thess. 2. vers. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.

Doctrine.

But to returne to the words as spoken to Timothy. I propose this DOCTRINE; *A Ministers behaviour or conversation, (which is his constant course of walking) should not onely be raised above the light of nature, but it should be futable and answerable to these glorious truths revealed in the Scriptures, as also to all the Ordinances of the Gospel, which he administers and holds out.*

Manner of
of our beha-
viour.

I.

Prudently.

To illustrate this, I shall now hold out something as to the way and manner of a Ministers *behaviour*, that as a Minister, he may adorne the doctrine of God our Saviour, in all things.

1. Let the Minister learne to carry prudently in dispensing Gods *Mysteries*, he must go on with them by degrees. *Milk must go before strong meat.* Give as wise stewarts, to each their portion in due season, Luk. 12. 42. first teach the simple Principles, before wee fall upon Perfections. Go not beyond the hearers capacities. Greg. Nyssen. sayes well, *As wee teach not Infants the deepe precepts of science, but first letters, and then syllabs, &c. so the Guides of the Church, do first propound to their hearers certain documents, which are as the Elements, and so by degrees do open to them, the more perfect and mysterious matters. Excesse beyond Capacities makes deficient & not Proficients,* sayes August. lib. 12. de Civit. Dei.

II

Diligentlie.

Be instant in season, out of season, preach the word, II. Tim. 4. 2. Exhort with all long-suffering, sayes PAUL, instructing Timothyes behaviour. A sad wo shall be upon the carelesse mynde, and the lazie hand, & upon the dumb mouth. O let us with all our might indeavour to set up the throne of Iesus Christ, in hearts, and in Congregations. *A necessity is laid upon mee, and woe unto mee, if I preach not the Gospel.* Great is the task we have in hand, heaieve is that burden laid on our shoulders, daylie sow, barrow, break up, water and plough, and waite for the Lords increase. It was a good word

word of GRACE in his Morals. If I do not bestirre me, Sathan may prevaile, the people everlastingly perish, & their blood bee required at my hand. O labour then, yea though it should be in vain. Isai. 49. 4. 5. Yet the Lord sent his servants the Prophets rising early, &c. and in nothing shall our labour be approved more, then in instructing the ignorant by Catechising. This was the first meane, whereby we gained ground on POVERTY, and the blessed event of it made Luther to say, *Ego profecto profiteor me esse discipulum Catechismi.*

That is laying aside all selfe, all by-ends, all private interests, for a wrong end will marre the work. It is not a pure behaviour to undergo this Charge, meerly for worldly Lucre or Livelihood, 1. Pet. 5. 2. Gods glory and mans salvation aimed at, is a managing of our Ministry as becomes. It is well said of Baxter, p. 117. of his Reform. Pastor. Self deniall is of a double necessity required in a Pastor, as he hath a double Sanctification or Dedication to GOD. All our studies and knowledge and excellent preaching will not availe, if the ends be not right. Marke Pauls vindications as to this, 1. Cor. 2. 1. Hee came not with excellency of speech, or of wisdom, or with intyng words of mans wisdom, v. 6. and II. Cor. 2. 17. For we are not as many which corrupt the word of God; but as of sincerity, but as of God, in the sight of God, speak wee in CHRIST. And chap. 4. 2. but have renounced the hidden things of dishonestie, not walking in craftinesse, nor handling the word of GOD deceitfully, but by manifestation of the truth, commending our selves to every mans Conscience in the sight of GOD. vers. 5. For wee preach not our selves, but Christ Jesus the Lord. O that some, whose preaching is all for crying up themselves, and for crying down others, would follow this Pattern! And chap. 5. vers. 12. For wee commend not our selves againe to you. Chap. 6. 4. But in all things approving our selves as the Ministers of God, &c. II. Cor. 7. 12. I wrote unto you, that our care for you in the sight of God might appeare unto you. II. Cor. 8. 21. Providing honest things not only in the sight of the Lord, but in the sight of men. Chap. 10. 3. Though we walk in the flesh, yet we do not warre after the flesh. 14. For we stretch not our selves beyond our measure. 18 For not he that commendeth himself is approved, but whom the Lord commendeth. And chap. 12. 14. For I seek not yours but you. 17. Did I make a gaine of you? 19. But wee do all things dearly beloved, for your edifying. See also what he sayes of these, that preach not Christ sincerely, phil. 1. 35, 16, see I. Tim. 6. 5. Who

III:
Sinceritie.

IV.
Discretlie
and filie.

suppose that gains is godlinesse.

Let a *Pastor* that minds good *Behaviour* in Gods *House*, insist upon what is needfull and fitting his people, in the whole course of his *Ministry*, both for matter and manner, and for what is fittest for the times he lives in, *Necessity* should teach him *behaviour* in all these. Let *discretion* teach them to bee observant of the case of their flocke. Above all, labour to teach *Christ crucified* to our people, and if this be well taught, we teach them all; that being the one thing *necessarie*. *Discretion* will teach a *Pastor* to avoide needlesse *Ornaments*, which argue little inward worth, and unprofitable *Controversies*, and trifling debates. See II. Tim. 2. 16. But shun profan and vaine bablings, &c. I. Tim. 6. 5. Perverse disputings of men of corrupt mindes. II. Tim. 2. 23. but foolish and unlearned questions avoide. I. Tim. 6. 20. Avoide oppositions of science, false so called. *Discretion* will teach him not to trouble his *Auditory* with old *heresies*, which time hath confuted, nor with too curious *Cases* of *Consciencs* of that nature, that it is harder to finde the *Case*, then the *Resolution*. *Discret behaviour* will teach a *Pastor* to envy most against the sinnes of the present times. It is well marked of our Lord, that he never envied so much against *Idolatry*, *Usury* and *Sabbath-breaking*, because these were not the sinnes of the *Time* and *places* he preached in, as against *Spirituall Pride*, *hypocrisie*, and *traditions*, which were then most predominant amongst these people, then it shall also be looked upon as a *discret behaviour* to whipe *vices*, but to spare *Persons*, for by railing and personall *Reflections*, and by base railing *as persons*, this is the result, that thereby the hearts of the *Righteous* are sadded, and the hands of the *wicked* are strengthened, as is to much palpable here-away. A *discret behaviour* will distinguish betweene blind *Furie* and cold *Luke-warmnesse*. A *discret behaviour* will regulate the *Preacher* so, that he will endeavour more for choise *matter*, then for *Ornaments* made up of words. Usually the plainest *dresse* is most substantiall. Follow *August*. Counsell lib. de *Catechil*. and. *Preferre the sentence to words, as the soule is preferred to the body*. *Mallem*, sayes he, *veriores quam disertiores invenire sermones, sicut mallem prudentiores quam formosiores habere amicos*. Keep between base *Scurrilitie*, and affected frothie gaudie speech. O that wee would learne to speake the pure language of *Canaan*! O that every *Pastor* might say with *ISAIAH*, chap. 5. 4. *The Lord hath*

hath given me the tongue of the learned, that I would know how to speak a word in season to him that is weary!

There is no better *Pulpit-behaviour* then that which is managed by *humilitie, meeknesse and Condescension*, A Teacher, as is well said of August. *should be ready both to teach and learne at once*. Wee should not be as some proudly venting our own *Conceits* and *singularities*, and disdaining all, and flinging at all, that any way contradict us. As if the *Chayre* were onely ours, wee the *Gama-liels*, and all others the *Pauls* at our feet. Can *pryde* leade men to heaven? if *pryde* did thrust out of heaven proud Angels, will heaven let in proud *Preachers*? Remember *That being a Minister, thou art the servant of all for Christs sake*. *Learne of me* matth. 11. 28. see phil. 2. *Hee humbled himself &c.* Our unfitness, the sublimitie of the *Charge*, the weight of the *matter*, & the greatness of *Him* whose *Message* wee carry, may teach us to be humble. The *pryde* of *Paulus Samosatenus*, of *Arius*, *Pelagius*, *Aerius*, was their ruine, being for it deserted of God, & abhorred of all good men. Avoide then both *Arrogancie* and *stillnesse*. If men beleevd the *presence* of God there, and what he *promises* there, and how *sadlie* he will rebuke all *affronts* done to him there: O how humble, O how reverent would we be in our *approachs* thither! *Reverence, fervencie and humility*, how much are these requisite in all our *divine administrations*? Heare the same *Baxter*, *ibid.* p. 128. *I hate that preaching which tendereth to make the hearers laugh, or to move their mindes with tickling levity, and affect them as Stage-plays use to do, instead of affecting them with a holy reverence of the Name of God.*

That *Behaviour* in Gods house, is onely best of these who are indeed possessed by the Holy Ghost, happy are these that are acted by him, and that in all their wayes favour of the things of the Spirit. A *Spirituall straine* in preaching, and in all other acts of spiritualitie, is such that *spirituall bearers* can discern and relish. There be some that even when they speak of *spirituall matters*, talk even of them not in a *spirituall*, but *meere carnall* way, as if they were but common and *triviall*. Alace for this observe, That commonly these that are learned men, are not the most *spirituall* men, *I. Cor.* 1. 26. 27. *Gregor.* in his *Moralle*, lib. 33. *Deus primo colligit indoctos; postmodum Philosophos; et non per Oratores docuit Piscatores, sed per Piscatores subegit Oratores.*

V.
Humble.

VI.
Spiritualle

Remember these worthie speeches of PAUL, Rom. 1. 11. *I long to see you, that I may impart unto you some spirituall gift.* 1. Cor. 2. 14. *Spirituall things are spirituallly discerned.* vers. 15. *The spirituall man judgeth all things.* Gal. 6. 5. *See which are spirituall, restore such a man, with the spirit of meeknes.* 1. Cor. 9. 11. (there it is suppoed) *that wee should sow spirituall things.* 1. Cor. 10. 3. Upon that, it is affirmed, *That all did eat the same spirituall meat. & that all did drink the same spirituall drink.* 1. Cor. 14. 12. *Believers are there, Zealous of spirituall gifts.* And why are Pastors or Prophets thought to be spirituall, (as 1. Cor. 14. 37 ?) is it not that men should bee spirituallly minded? Rom. 8. 6 is it not, *That men may bee built up a spirituall house, an holy Priesthood to offer up spirituall sacrifice as 1. Pet. 2. 5. ?*

VII.
Plainly and
familiarily.

Hee hath a good Pulpit behaviour, that speaks so to the capacity of hearers, that it is well understood by them. It is often found the greatestt businesse of an honest Minister, to make a needfull high point of Divinity plaine and evident to *Alphabetarians*. Painted obscure Sermons are like the painted glasse in the windowes that keep out the Light, and they are to oft the marks of painted Hypocrites. Of old the *Valentiniani* and *Basiliidiani*, and of late the *Swenksfeldians*, *Weigelians*, *Enthusiasts* and the *Paracelsians*, purposely obcured their fantastickall and fanaticall Opinions, in obscure and obsolet words. Thus they masked their Errors; but Truth ever loves the light of Evidence. And indeed there is no better way to make a good Cause prevaile, then to make it as plain and throughly known, as wee can. Wee should not be *Barbarians* one to another. Marke that of *Isaiab*, chap. 28. 11, cited by Paul, 1. Cor. 14. 21. *With men of other tongues will I speak to them, &c.* Affected obscuritie in revealing divine Truths, looks both finallyke, as also Judgement-like.

VIII.
Powerfully.

Ministers should remember what Paul bath, 1. Cor. 4. 20. *The Kingdome of God is not in word, but in power.* And II. Cor. 10. 4. 5. *The weapons of our warefare, &c.* Our words should be sharpened to pierce stonie hearts as nailes. Coldnesse in preaching and sleepe dulnesse is not for gaining of unmortified spirits. Yet I wish a prudent mixture of severitie and mildnesse both in our preaching and in our discipline, for if there bee no powerfull severity, then there will be a contempt of our Reproofs: but againe if all were powerfull severitie, wee should then be counted

ted rather *Usurpers* of Dominion, then *Perswaders* of the minds of men to the truth. That is a golden Rule that *Gregor* *ibid.* hath. *Misenda est lenitas cum severitate, et faciendum ex utraq: quoddam temperamentum, ut nec multa asperitate exulcerentur subditi nec nimia benignitate solvantur.* Away then on the one hand, with base Cowardinesse, and on the other, with dogged severitie.

All our Behaviour relating to the *Flock*, should be carried on in tender love to them. It was a good word of *Paul*, I. Cor. 16. 24. *My love be with you all.* Marke another, II. Cor. 11. 11. *Why? because I love you not? God knoweth.* And a third, II. Cor. 12. 15. *Though the more I love you, the lesse I be loved of you.* Wee should make them see, that our love is to their soules, to their spiritual good: that nothing pleases us more, then what profits them, and that nothing troubleth us more, then their hurt. We must be as Fathers to them, till *Christ* be formed in them. Wee may be sure of this, that when the people shall see us unfainedly love them, they will heare us, and beare with us, and follow us the more willinglie and speedily. How can it be otherwise when they see, *That we spend and are spent for their sakes?* yet this is not said, to remove all sharpnesse to them, as inconsistent with love. O no! Parents will correct their Children, so doth *GOD*, so should the Minister. O but let there be mutuall love!

I adde but one word yet as to this Love; let there be Love also, Concord and Communion amongst brethren, amongst the *Guids* of Flocks. O that wee were studious or sensible of the benefits of Union & Peace, and would not only hearken unto, but close and prosecute all motions of Peace, to repaire our breaches! O what a sad Behaviour is it, to bee the Leaders of Divisions, to foment them? If some men had endeavoured either to prevent or to heal Rents and Divisions, yea if they had not been too instrumental both for their rise and increase, then no such Animosities, rentings, heart-burnings, revilings, & selfe-seekings had been amongst us, no such misrepresentations of us, or of our way, who are still for the Liberties of this poore rent Kirk. But since so needleslie and unjustlie these men in this kirk have and do kythe both by word and write against us, to the great offence of the Reformed Churches abroad, to the further weakning of unstable soules amongst us, and to the great strengthening of the common Enemy; I must needs now hold out some passages of their behaviour,

IX.
Lovinglie.

or rather *misbehaviour* carrying a great *Antithesis* or *Repugnancy* to that *good behaviour* that PAUL desires in a *Bishop*, I. Tim. 3. 2. nay parallel their way towards us, with most of all the *Directions* and *Canons* he prescribcs in these three *Epistles*, and then let any impartial man judge, how far they have started aside. I shal but impartall in some few particulars.

Quer.
1.

Tit. 3. 2. it is said, *Speak evill of no man*, I ask, is this obeyed, when in publick and in private they call us *Malignants*, *Resoluti-ners*, *disowners of former Principles*, *Overturers of the worship, go-vernment, and discipline of this Kirk*, as the little scurrill cankerd *Pamphlet* speaks? To *raile* in the pulpit against honest peaceable *Ministers*, and then to deny it, when they are challenged? as to say of some of us, there is nothing of God in us, wee were never for a good *turne*, &c. Is this a healing *behaviour*? O no, These and the like maks the *wound* the more incurable; as for example, That vyle *Lybell* sent up to *London*, ann. 1656 against this *Synod*, wherein I may truly say, there were as many *Lies* as *Lines*: how can it savour of *love* or *peace*, since it was so full of *untruths*? If any would own it, hee ought to undergo a most sharp *Censure*. *Love doth not behave it self unseemlie, it thinketh no evill*, I. Cor. 13. 15: but they dare not own it; The Lord rebuke that *lying spirit*.

Quer.
2.

I. Tim. 4. 15. it is said, *Give thy self wholly to them*, that is to the necessarie duties of thy *Calling*. I ask, is their *gaddings* abroad from their *Callings*, (I shall not speak much of some of them in- volving themselves into other mens secular *affaires*, though for- bidden by the Apostle, II. Tim. 2. 4. condemned by antient *Coun- sels*, & by the *Acts* of our Kirk) Their making uncharitable and illegall *Excursions* into the parishes of honest brethren, to draw in sillie *Preselyts*, and in their trotting up and down, here & there, to brag, That if *Paul* were not of their judgement, they would not beleve him, a pious *Behaviour*?

Quer.
3.

I. Tim. 5. 21. *Paul* sayes, *I Charge thee, that thou observe these things without prejudice, doing nothing by partialitie*. I ask, if it be a *good behaviour*, to kythe prejudice so far against a lawfull *Call*, of an honest able Minister to a desolat *Place*, and yet neither can or will give any reason, why they oppose it? Is not this *Partialitie*? yea let *soules* starve to death, ere they quite their *prejudice*. Is this a *Behaviour* unbyassed, *selfe-denied*, unprejudiced, and impar- tiall?

1 Tim. 5. 22. *Lay hands suddenly on no man.* I ask, if it be a behaviour futable to that precept, to intrude a man upon a Christian Congregation and Session, wholly against their *Call* and *desire*, and then run-away to the *Powers* to own their disorderlie behaviour, through their *misinformations* and militating the *question*? Did not the *Arians* in *Egypt*, and *Alexandria* so? and so the *Donatist*?

Quer.
4.

Paul 1. Tim. 5. 19. saith, *Against an Elder receive not an Accusation, but before two or three witnesses.* Yet the behaviour of the Authors of the little angry *Pamphlet* is, to urge an *inquisition* upon a Minister, without *Libell* or *Accuser*, or if an *Accuser* be, hee is smoothed with the Name of an *Informer*, and if he succumbe in *probation*, their *Zeale* admits no *retaliation*. Now our disowning of this dangerous principle and practise is one *Cause*, as they say, that we have fallen from former sound *Professions* and *Engagements*.

Quer.
5.

Heb. 10. 25. it is said, *Not forsaking the Assembling of our selves together, as the manner of some is.* Notwithstanding of this *Dehortation*, the Behaviour of some of our *Dissenters*, is to absent themselves from our *Synods*. 1. Because they cannot now sit at the *Helme*, and command all, as they please. 2. Some of them have been to bussie to procure *Warrants* that we meete not in *Synod*, or if we meete, and take to our consideration the *grievances* given in against their *Novations*, then they can, yea have procured a warrant from these in *Power* to raise us. 3. The *Diotrephes* amongst them will not assemble, because, as one of late compared our *Synod* to *Baals* 400 false *Prophets*, and himself to *Micajah*, (when he had little to food his *Hearers* with, but windie lies,) and called us *Catus malignantium*. 4. Some of them absent themselves, because they are *Neutrals*, *Clandicants*, wylie, resolved to offend none. (these who are neither hate or cold, God will spew them out of his mouth,) Rev. 3. 16. 5. Some of them are so churlish, niggard and illiberal, that they will absent, lest they were a penny on publick affaires, sure none of these is that good behaviour that *PAUL* wills to be in a *Bishop*, 1. Tim. 3. 2.

Quer.
6.

I will give them a touch of *Dauids* behaviour, and let any judge and compare that of *David*, with theirs.

Psal. 131. Vers. 2. it is said, *Surely I have behaved and quieted my self as a Child that is weaned &c.* I ask, if it be a *Humble* be-

Quer.
7.

haviour

baviour, to cry up themselves to be the sober party, the Godly party, the generalitie of the Godly in the Land, &c. Was not this the ordinarie word of the *Donatist*, the *Novatian*, the *Catharist*. *Quod volumus sanctum est*. what wee will is holie. Use they not the same arguments against us, in their bitter *Pamphlets*, which the old *Separatists* used against *Cyprian*, *August*, and *Optatus*? which God-willing ere long I purpose to make out at length.

Quer.
8

Psal. 35. 14. it is said, *I behaved my selfe as though hee had been my brother or friend*. Is it a brotherly Behaviour, to count the pluralitie of *Constituents* in a *Synod* unsound; because a pluralitie, as the bitter *Pamphlet* hath, & they are not to be intrusted with the affaires of Christ, and all because they are a pluralitie? Was it a brotherly behaviour of a *Non-nemo*, to call our *Synod* a wicked *Combination*?

Quer.
9.

David in psal. 101. 2. professeth, *That hee will behave himselfe wisely, in a perfect way*; I ask, is it a *Wise Course* or behaviour, to urge *Extrajudicial Meetings* as the onely meane to heal, sit, and compose our *Differences*, and to purge out scandalous *Ministers & Elders*? and these *Meetings* to be of equall number of dissenting in judgement, as to the questionant publick *Resolutions*? and these *Delegats* from *Synods*, to have a *Negative voice* over *Synods* so long at least, till composing and purging bee closed? Is this a *Court* of Christs institution? or is it not rather more then the *Prelatick Power* over *Synods*? How excentrick is this to our established *Government* both by acts of this Kirk, and Laws of this Land, let any judge?

Quer.
10.

It is said *Isai. 52. 13. Behold my servant shall deale prudently*. I ask, if it be a prudent zealous Behaviour of some of these men, still to cry out for purging, when as their own *Principles & aetings*, closlie obstruct that working? That is, (according to them,) *Though a Judicatorie proceed never so conscientiously and justly, yet the Party Censured is still the Supream Judge on earth, of all their proceedings, and of his own aetings also, in relation to their sentence, and till he be convinced, hee must suffer nothing, but counteraet at his pleasure, so acted the Arian after the 1. of Nice, so the Arminian after that of Dort, so the old Donatist after the third Councell of Carthage, so do the Socinians now. And after the example of these Remonstrators so may any now, to be purged out, and so might all these do who were lawfullie deposed by our Judicatories;*

rise; whereas it is the constant judgement of sound Divines, that even an unjust Sentence (though in *foro interno* it do not oblige the Conscience) yet in *foro externo*, it being the act of a lawfull Judicatory, it is so far valid, that a man cannot in reason deny submission to it, at least passive; for in this case, wee hold the Party grieved ought to submit to the sentence, not onely till the Appeal bee discussed, but also after, if the Appeal bee discussed against him. And as the late Review of Protesters not &c. hath, which if he submit not unto, he sinnes against God, that is, in contemning the lawfull standing Authority of the Kirk, by making a schisme, by declyning that whereto God calls him. Now what a Scandalous behaviour (to keep the terme of my Text;) is their answer to this? to wit, That our Kirk of Scotland is now unsound, see p. 116. of that bitter B I T T. Let any judge, if this exposeth not their Mother-kirk to the ludibrie of all Adversaries? The Authors cited by the Review. p. 117. and elsewhere say, That in case of difference of judgement between the Judge and the Party concerning the nature of a sentence pronounced, and when neither of them is able to convince the other, the judgement of the Judge ought to carry it, as to the Parties passive Obedience, and that hee is not to counteract untill another Judicatorie repeal that sentence. For this Passive submission, as is well marked by them, is a notable meane between sinfull Obedience, and schismaticall Counteracting.

I Cor. 13. 7. Paul sayes there, That Charitie beleeppeth all things, hopeth all things, endureth all things. I ask, is it a Charitable Expression, to call all the means wee have used for healing & union, in our papers, declarations, meetings & conferences, meer Mock-remedies, if so be that wee will not disown these two lawtull Generall Assemblies, ann. 1651. 1652? although our Professions who own them still, are not to impose on their judgements, so that in practicable they joine with us. And that wee are content these Censures be taken off (which still wee think were just) providing there be no counteracting.

Pag. 67. Is it a futable or Gospel-like Behaviour, so far to spitt into their Mothers face, as to urge a defection from the Truths professed in this Church, by petitioning for a vast and illegall Toleration? and to call it a Gospel priviledge, and the Subscribers of it, the Wel-affected, although they joine with the quakers, petitionating the same? yea to owne the quakers as to that.

Quer.
11.

Quer.
12.

Quer.
13.

as is in the 7 page of their scurrilous *Animadversions* upon the worthy Testimony of Edinburgh Presbyterie.

Page 67. Is it a peaceable and Gospel-behaviour, to call the Eminent Pillars of this Kirk Apostates, for giving that just answer to the Parliaments *Querie*, which all sound Divines beyond seas have owned as orthodox and just? and of late in *July* last, learned D. Voëtius in formall words had this expression of these Dissenters, written in a Letter to a friend of mine, *These peevish men seem to be possessed with judicall blindness, since worse men than any in Scotland, were bound to defend their Countrey and what is deare to them, against all Forraigne unjust invasion, all having alike interest, as to that.*

Let us then duly conceive, That such *Unsutable* behaviours, may be a meane both strong & sad, to unchurch this NATION, to make our Sun go down even at noone-day, to put a bill of divorce into our hands, that for these, the Lord may in justice lay us aside, and tell us, *that hee hath no more work to be done by or amongst us.* But if the Lord be at this time, in answer to the prayers of his servants, as would seem, to open a door of hope, let us relinquish and cast off what ever it be, that may oppose or hinder so seasonable a *mercie*. And to that end, let us endeavour, to serve one another in love, to beare the infirmities of the weak, to build up each other in our most holy faith. that wee may be diligent in the conscientious performance of the severall duties of our Callings; that we may keep our selves unpured, or tainted with the Corruptions of these backsliding times, such as are *Papish delusions, doating overerrors, sinfull separations, endlesse divisions, Profaneness, Prelatike imparitie* too palpable in some Ministers, even in a professed *paritie*, & the too busie advancement of selfe, or private interests. Now for the speedy and right avoiding of these and such spirituall Rocks, let us seriously lay to heart these following powerfull Instructions, so much conducing to the fartherance of a Godlie and learned Ministry. Which were in the Antient kirk required to be had by heart, and answered unto, at the ORINATION of Intrants, as an Amulet or preservative for Good behaviour. — 1. Tim. 4. 7. *Exercise thy self unto godliness, &c.* 1. Tim. 4. 12. *be thou an example to believers, in word, in conversation, in faith, &c.*

1. Tim. 4. 16. *Take heed unto thy self, and unto the doctrine:*

1. Tim.

I. Tim. 6. 12. *Fight the good fight of faith, &c.*

I. Tim. 6. 13. 14. *I charge thee in the fight of God, that thou keep this Commandment without spot, &c.*

I. Tim. 6. 20. *O Timothy, keep that which is committed to thy trust, avoiding prophane and vain bablings, and oppositions of sciences, falsely so called.*

II. Tim. 1. 6. *Stirre up the gift of God that is in thee.*

II. Tim. 1. 13. *Hold fast the forme of sound words, &c.*

II. Tim. 1. 11. *That good thing which was committed unto thee, keep by the Ho^y Ghost which dwelleth in me.*

II. Tim. 2. 22. *Flee also youthfull lusts: but follow Righteousnesse, Faith, Charity, peace, with them that call on the Name of the Lord out of a pure heart.*

II. Tim. 4. 2. *Preach the Word, be instant in season, out of season.*

II. Tim. 4. 5. *But watch thou in all things, endure afflictions, do the work of an Evangelist, make full prooffe of thy Ministry.*

I. Tim. 4. 13. 14. 15. *Give attendance to reading, to exhortation, to doctrine. 14. Neglect not the gift that is in thee. 15. Meditate upon these things, give thy selfe wholly to them.*

II. Tim. 2. 14. *Charging them before the Lord, that they strive not about words, to no profite, but to the subverting of the hearers.*

II. Tim. 3. 14. *But continue thou in the things, which thou hast learned, and hast been assured of.*

Tic. 1. 9. *Holding fast the faithfull word, as hee hath been taught, that he may able &c.*

Tic. 2. 1. *But speak thou the things which become sound doctrine.*

Tic. 3. 8. *These things I will that thou asseme constantly, that they which have beleaved in God, might be carefull to maintain good works.*

Tic. 3. 10. *Him that is an Heretick, after the first and second admonition, reject.*

Glory beto thee O God! *FINIS.*